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HORÆ ARAMAICÆ:

COMPRISING

CONCISE NOTICES OF THE ARAMEAN DIALECTS IN GENERAL, AND OF THE VERSIONS OF HOLY SCRIPTURE EXTANT IN THEM:

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WITH

A TRANSLATION

OF

THE GOSPEL ACCORDING TO ST. MATTHEW,

AND OF

THE EPISTLE TO THE HEBREWS,

FROM THE ANCIENT PESCHITO SYRIAC.

BY J. W. ETHERIDGE.

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INTRODUCTORY NOTICES.

Hanc (Syriacam) versionem omnes eruditi præ aliis versionibus maximè purissimam esse statuunt et pronunciant, absque dubio ideò tam tenaciter et fideliter exceptam a sanctis hominibus, quòd in hac linguâ Christus locutus et concionatus fuerit, adeò, ut dubium non sit apostolos et apostolicos studiosissimè inquisivisse, et conservâsse formalia Christi verba, et ea in istâ versione ponere sacrosancto quodam labore studuisse. Quin et per eosdem epistolas apostolorum in sacram linguam transfusas fuisse ideò felicius, quòd cum apostolis Syri doctores consuetudinem habuerint absque dubio crebriorem.—WOLFG. FRANZIUS, *De Interp. Scrip.*, 46.

ON

THE SYRIAC LANGUAGE,

AND

THE VERSIONS OF SCRIPTURE EXTANT IN IT.

I. SHEMETIC LANGUAGES.

THE region extending from the range of the Taurus to the coasts of the Red Sea, and between the course of the river Halys on the west and the Tigris on the east, was once inhabited by nations whose languages gave the plainest evidences of a common derivation. Thus the people of Cappadocia, Pontus, Syria, Mesopotamia, Palestine, Phenicia, and Arabia, may have been regarded, so far as speech was concerned, as one great community. Their several dialects were, strictly speaking, but variations of one ancestral tongue, and have been grouped by philologists under the general name of SHEMETIC, (from Shem, the son of Noah,) and classified, for the sake of order, into the Northern or Aramean, the Middle or Canaanitish, and the Southern or Arabic. The first class, or Aramean, (from Aram, son of Shem,) is subdivided into the

Eastern or Babylonian, and the Western or Syriac.

The affinity which exists among all these forms of language is indicated, not only by an extensive identity of radical words, but also by a sameness of grammatical developement; as in the uniformity of their roots, (which are commonly of three letters and two syllables,) and the fewness of their primary words; in the general *rationale* of the moods and tenses of verbs, and the copiousness of their conjugational forms; in the junction of pronouns with verbs and nouns, and the employment of prepositions to distinguish the variations of case; in the general omission of the vowels in their written state, and the guttural character of their pronunciation. In all these respects the Aramean, Canaanitish, and Arabic languages exhibit undeniable tokens of the same parentage.

The similarity of the two latter classes has been compared to that subsisting between the Doric and Attic Greek, or the High and Low German of our own day. Indeed, some great authorities have affirmed that, in their most ancient and unsophisticated state, the Arabic and Hebrew had no distinctive differences. But while this close resemblance materially diminished with the lapse of time, the kindredship of the Hebrew and Aramaic continued to be clearly defined, both in the manifest sameness of their primitive roots, and their essential grammatical laws. On the other hand, they

were varied, 1. By a difference of pronunciation. The Aramaic was more flowing and full-toned than the Hebrew, and its harmony rendered more complete by the emphatic olaph, (â,) as a terminational of nouns. Thus the Hebrew, *Vechoshek al pene thehowm, veruach Elohim*, (Gen. i. 2,) would read in Aramaic, *Vachashowcha al-appey thehowma ve rucha*. 2. By the loss of some vocables of the parent language in the one dialect, which had been preserved in the other; examples of which may be found in the lexicons.

[This is also the case with the roots of numerous Hebrew words which are now found only in other of the cognate languages, and especially Arabic. For an example we need go no further than the first verse in Genesis; in which, as Erpenius has noted, there are three words of this description; namely, ELOHIM, the divine name, from the Arabic root *alaha*, "to adore;" *hashamáyim*, "the heavens," from *shama*, "to be exalted;" and *ha-aretz*, "the earth," from *arada*, "to be low, deep, or depressed." Many passages in the Old Testament receive their explication from this source.]

3. By some particular meanings of words having been dropped or become obsolete in the one, but retained in the other.

[See Pfankuche's Dissertation on the Language of Palestine, sec. ii., where he instances in the words, *matteh*, *matsa*, and *ábad*. It may be added, that in this case, too, the Arabic

often lends seasonable help. For the sake of example: *Tsâdak* in Hebrew is "to be right or just;" but its primary meaning is that still found in the former language,—"to be inflexible, inflexibly straight, rigid;" and in this sense it was sometimes employed by the inspired writers. Thus Isai. xlix. 24; where, without adopting the bold verbal alteration to which Lowth and others have had recourse, we may read, "Shall the captive of the inexorable one be delivered?" And so, perhaps, Eccles. vii. 16: "Be not too rigid, or severely inflexible."]

4. The Eastern Aramaic had been intermixed with words from the language of the *Chasdim*, or Northern Chaldeans, who at a very remote period had over-run Mesopotamia. Of the ancient tongue of this people but few vestiges remain; perhaps none but those which are discernible in the Babylonian.

II. ARAMAIC ADOPTED BY THE HEBREWS.

If a people were to remain stationary in science and the arts of life, in legislation, government, and religion, and to avoid all intercommunication with other nations, their language would probably maintain a given state for ages. The changes, however, to which communities are subject, from the progress of the human mind, and the variations of national character, the fluctuating relations of society, the constant succession of new wants and the arts which supply them, the disco-

veries of science, and the intercourse of nations by conquest or commerce,—have all contributed to produce corresponding alterations in their language. Hence the ancient Hebrew of the Mosaic and prophetical scriptures, which had once been the living tongue of the twelve tribes, though it maintained its purity longer, perhaps, than any other language, had become, even five hundred years before Christ, so extensively deteriorated as to retain upon the lips of the people but few vestiges of its earlier character, and had been superseded, in great part, or entirely, by the Aramaic. 1. The immigration and settlement of Aramaic foreigners in the Israelitish territory, (2 Kings xvii. 24,) when such multitudes of its inhabitants had been removed into Assyria by Shalmanezer, was one cause which brought about this change. Those colonies were formed before the subversion of the Judean monarchy, and would necessarily have an influence on the language of the parts of the country in which they were established. 2. Another cause was, the subjugation of Jerusalem by Nebuchadnezzar in the reign of Jehoiakim. (2 Kings xxiv. 1.) This, in addition to the presence of large numbers of their military, (2 Kings xxiv. 2,) led to the appointment of Babylonians to many of the public offices, the use of their dialect in the transaction of such public affairs as came within their province, and the adoption and frequent use of that dialect by the leading men of the time.

(2 Kings xviii. 26.) 3. The subsequent transportation of the Jewish people into Babylon contributed to silence more entirely the ancient vernacular in Judea, and to render the triumph of the Aramean in those parts more general. 4. Finally, during the long exile of the Jews in Babylon, the language of their father-land appears to have been altogether laid aside; so that those who at the termination of the captivity returned into Palestine, brought with them the dialect of Babylon as their customary medium of speech. Among the priesthood and learned men, the Hebrew had, indeed, been retained as the language of literature and religion; but so fully had it passed from the populace in general, that we find them, on the re-institution of public worship at Jerusalem, incapable of understanding the holy writings, except as paraphrased in Aramaic. (Neh. viii. 8.)

And this was the tongue which, with a slight intermixture of Persic and Greek, (in consequence of the temporary dominion of the Persians and Macedonians in Palestine,) had prevailed from the period of the return from Babylon, and was still maintained in popular use at the opening of the Christian dispensation. The Jews gave it the name of HEBREW, by which they would intend either the tongue spoken beyond the Euphrates, *(Eber han-nahar,)* or, as was more consonant with their national pride, the language of the Hebrew people,—a title they had retained from the most

early times. (Gen. xiv. 13.) We must observe, however, that the language of the *Old Testament* is never called "Hebrew" in the Jewish or Christian scriptures, nor does it appear that it had any one specific designation. In 2 Kings xviii. 26, and 2 Chron. xxxii. 18, it is called YEHUDITH, *lingua Judaica;* and in Isai. xix. 18, SEPATH KENAAN, "the lip or speech of Canaan." But this was not the vernacular tongue which is called "Hebrew" in Josephus, Philo, or the New Testament, as in Acts xxi. 40. That was Aramean. The term "Syro-Chaldaic" has been often, since the time of St. Jerome, employed to describe it, but with an impropriety manifest from the fact, that the true Chaldaic has long been entirely lost, and that if by "Chaldaic" we are to understand the later dialect of Babylon, its equivalence with the Syriac is too near to require a distinctive appellation. To denote the language of Babylon, we have, in the book of Ezra, the term ARAMITH, or "Aramaic;" and from the establishment of it in the Holy Land under the circumstances already sketched, the proper designation would appear to be that of "Palestinian Aramaic," or PALESTINIAN SYRIAC.

That after the lapse of more than five hundred years, from the return from the captivity till the apostolic age, it was still the vernacular language of Judea, is a proposition which, though once strongly controverted by Vossius and other emi-

nent scholars, is now generally considered to be placed beyond a successful denial. Though Greek was extensively understood in the great cities, it by no means displaced the common and every-day employment of the people's own idiom, which was retained in full use in the time of our Saviour and his apostles.

[The objections against this, as marshalled by Vossius, are refuted *seriatim* by Father Simon, in his *Histoire Critique du Nouveau Testament*, tome i. c. 6. But the reader who is desirous of a complete investigation of the subject in a comparatively small compass, may be specially referred to the treatises of Professors Pfankuche and De Rossi, "on the Language of Palestine in the Age of Christ:" in which, among other arguments leading to the same conclusion, it is proved,—from the circumstances of the Jewish nation at that period, from their national peculiarities, their Aramaic Targums, and from the New Testament, Josephus, and the Talmudists,—that the language introduced, as we have seen, into Canaan some time before the captivity, and fully established there at the return of the Jews from their seventy years' exile, had been preserved with but few alterations under the Syro-Macedonian kings, the Maccabees, and the Roman imperial government, and was substantially the common speech of the people at the commencement of the gospel era.]

The Palestinian Syriac is a language, therefore,

pre-eminently interesting to the Christian. It was sanctified by the lips of the Divine Redeemer. In these forms of speech he conversed with the virgin-mother, instructed his disciples, and proclaimed to myriads the promises of eternal life. In them he gave forth those sovereign mandates which controlled the tempestuous elements, dispossessed the demoniac, brought health to the diseased, and a resurrection-life to the dead. In this very tongue we have still the words in which he taught his people the Prayer which calls upon the Almighty God as "our Father in heaven." And, finally, it was in this language that he himself prayed upon earth, and that the Father spoke audibly to him from the heavens. Thus consecrated, it became a celestial language, a holy tongue, a chosen vehicle which conveyed the thoughts of the Uncreated Mind, and the purposes of eternal love, to the sons of men.

Lingua hominum est lingua nobilitate Dei.

III. DIALECTS OF THE ARAMAIC.

The Aramean language may be said, in general terms, to have been distinguished into the Eastern and Western; but, for the sake of greater exactness, we may observe that it comprised the following Dialects; namely,

I. The Babylonian, or pure Mesopotamian; which was one of those antique Shemetic tongues

that were co-eval with the postdiluvian nations. Nor is it at all improbable, that it had been transmitted, through the family of Noah, from the patriarchs before the flood. It was brought from Babylon, as we have seen, by the Jews on their restoration from exile, and formed the base of the vernacular language spoken in Judea in the time of our Saviour.

II. The PALMYRENE; of which, however, no specimens are now extant, except such scanty fragments as are contained in the Palmyrian inscriptions; for an account of which we may refer to such works as *Les Ruines de Palmyre.* London, 1753; the Abbé Barthelemy's *Reflexions sur l'Alphabet et sur la Langue dont on se servoit autrefois a Palmyre,* in the *Memoires de l'Acad. des Inscriptions,* tom. xxvi.; and the *Palestina* of the learned Reland, page 526.

III. The ANTIOCHIAN; or that which prevailed in Comagene and the northern districts of Syria. One of the main points that distinguished this dialect from the Eastern Aramaic, was the inflection of the future tense of their verbs.

IV. The HIEROSOLYMITAN, or dialect of Jerusalem and the surrounding country. This in foundation was genuine Aramaic, with no substantial alteration since the first introduction of it from Babylon. Nor had its grammatical character been subject to greater modifications. It had received, indeed, various additions from foreign words, as

well Western as Oriental; but these, while they had given it greater copiousness and power, had by no means destroyed the older idiom. The dialect of Judea was regarded as purer than that of the more distant provinces, and was distinguished by a greater degree of correctness in the pronunciation. Many of its characteristical words have been set down by Professor Adler, in his *Versiones Syriacæ*.

V. The GALILEAN; which was held but in low estimation, as the speech of a people proverbially illiterate and rude. It abounded in barbarous contractions, and was easily detected, not only by its slovenly pronunciation of the gutturals olaph, he, cheth, and ee, but by such a separation of the syllables of some words, and a blending together of others, as to render them, to all but a Galilean, unintelligible.

VI. The SAMARITAN dialect consisted of an Aramaic basis, with a commixture of Hebrew, Cuthite, and other exotic terms. This is easily accounted for by a reference to the history of the original colonists, 2 Kings xvii. In pronunciation, it is said to have been akin to the Galilean.

VII. There was also the SYROPHENICIAN, or Phenician Aramaic, which was spoken on the coast of the Mediterranean. It was considerably amplified by Hellenistic and Latin words; but, as in the case of the Palmyrean, we are in possession of no

remains of it, except a few numismatic and monumental inscriptions.

Among the Jews who lingered in Palestine after the destruction of their national polity, the Eastern Aramaic was long retained as a living tongue. St. Jerome tells us, that in one part of his biblical labours, he had the assistance of a Jew who spoke it with fluency. Even in the present day it exists as a rude vernacular, in the neighbourhood of Mosul and Diarbekkir.[1] The Antiochian Syriac, though, subsequently to the establishment of the Mohamedan power in Syria, it gradually gave place to Arabic, has never passed away entirely as a spoken language, but is still used about Edessa, Harran, and the Libanus.[2]

IV. STUDY OF ARAMAIC.

BEFORE we advance further with these brief outlines, it will not be unacceptable to some who may

[1] A certain patois, or corrupt mixture of Syriac and Chaldee, still obtains among the peasantry, or Nabayoth, and is thence called the Nabathean.—See MALTE BRUN'S Asia.

[2] "At the convent of *Kashheya*, near the village *Ehden*, is a printing-office, where Prayer-books in the Syriac language are printed. This language is known and spoken by many Maronites in this district (Tripoli)."—BURKHARDT'S Syria.

At the convent of *Ayn Warka*, (in the library of which M. Burkhardt saw a beautiful MS. Dictionary of the Syriac language, by Kerem Seddany, written about 1619,) there is a school where boys are educated for the priesthood, and taught to speak and write the Syriac.—Ibid.

be interested in the subject, to mention the most advantageous helps for the attainment of this valuable branch of theological learning. On the motives to such a study, it is not our intention to expatiate. While to many persons it presents nothing that is attractive, there are others who are stimulated to the undertaking by serious and powerful impulses, and at length find their reward in its accomplishment. With those, indeed, who deny the propriety or the right of judging for one's self on the meaning of inspired scripture, considering it their duty rather to receive and, if invested with the sacred office, to retail the untested interpretations of others, a knowledge of the biblical languages may be consistently held in inferior estimation. But the man of clearer views, and a judgment better balanced,—the Christian, of liberal education, who, as an inquirer after divine truth, finds himself possessed of means and opportunities for ascending to its nearer contemplation in this manner,—will count it a personal duty to employ them; and he, especially, on whom rests the responsibility of declaring to mankind "the whole counsel of God," will hardly, if in similar circumstances, content himself without the acquisition of that practical measure of this sacred lore, which will at once unseal so many fountains of exalted pleasure to his own mind, and render him for others "a workman that needeth

not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15.)

If it be one of the dictates of common reason, that the interpreter of a book ought to understand the tongue in which it is written, on what principle shall we apologize for the contempt, that, by the authorized neglect of it, even in our greatest seats of learning, is thrown upon the language in which the Divine Spirit indited nearly all the scriptures of the Old Covenant, and which, (since it is now universally confessed, that the entire texture of the writings of the holy evangelists and apostles is Oriental, or, more particularly, Hebraistic,) has given an indelible character to the records of the New Testament itself?

But, not to detain the reader with this class of considerations,—they who have persevered in the study of Hebrew with some measure of practical success, should be reminded, that an acquaintance with the Aramean dialects (commonly known by the names of Chaldee and Syriac) will both greatly contribute to advance and mature that of the Old-Testament language, and remunerate the toil incurred in the attainment of them, by strengthening the intellectual faculties, and conferring a title to the mines of biblical knowledge which are included in them. To any one, therefore, who, having become tolerably well-grounded in Hebrew, may be desirous of going forward to the Aramaic, and to whom the several voluminous Bibliographi-

cal Directories are not accessible, we beg to offer the following memoranda of works adapted to the study.

I. CHALDEE GRAMMARS.

1. "Elements of the Chaldee Language, intended as a Supplement to the Hebrew Grammars, and as a general Introduction to the Aramean Dialects." By the Rev. W. HARRIS, LL.D. London, 1822. This is a portable, cheap, and comprehensive manual.

2. "An Introduction to Chaldee Grammar; in which the Genius of the Language is explained by a new and simple Principle of Analysis." By the Rev. Dr. NOLAN. London, 1821. 12mo.

3. RIGGE'S (Elias, M.A.) "Manual of the Chaldee Language" (Boston, Mass. 1832) is a valuable compendium: it consists, (1.) Of a grammar, chiefly from the German of Professor WINER; (2.) A chrestomathy, or hand-book for self-tuition, containing the whole of the Chaldee found in the Old Testament with notes; and selections from the Targums; (3.) A vocabulary adapted to the chrestomath; and, (4.) An appendix on the Rabbinical character and style.

4. ALTINGII *Synopsis Institutionum Chaldaic., cum Adnot. Joh. Simonis.* Halæ, 1749.

5. HIRTII, J. F., *Bibliorum analyticorum pars Chaldaica, præmissâ Introductione ad Chaldaismum biblicum.* Jenæ, 1757.

6. MICHAELIS, J. D.,—*Grammatica Chaldaica.* Gottingen, 1771.

II. Chaldee Lexicons.

1. The Chaldee and Syriac Lexicon of Buxtorf. 4to. 1622. But especially,

2. Buxtorfii, Johannis, *Lexicon Chaldaicum, Talmudicum, et Rabbinicum*, in folio. Basil, 1640. This was the fruit of thirty years' labour. "There is no other work," says Professor Turner, "which can be substituted in its place."

III. Syriac Grammars.

1. That of Yeates, London, 1819, is well adapted to the New Testament, from which the examples are mostly selected.

2. Phillip's (Rev. G., Fellow and Tutor of Queen's College, Cambridge) Elements of Syriac Grammar. 8vo.

3. Nolan, Rev. F., LL.D.—"An Introduction to the Syriac Language; in which the Genius of the Language is explained by a new and simple Principle of Analysis." London, 1821.

3. Schaaf, Car.—*Opus Aramæum, complectens Grammaticam Chaldaicam et Syriacam, selecta ex Targumim, cum Versione Latinâ, necnon Lexicon Chaldaicum.* 12mo. Lugd. Bat. 1686. The Syriac here is printed in the Hebrew character.

5. Michaelis, C. Benedict.—*Syriasmus; i. e. Grammatica Linguæ Syriacæ, cum Fundamentis necessariis, tum Paradigmatibus plenioribus, tum denique ubere Syntaxi, et Idiomatibus Linguæ, instructa.* 4to. Halæ Magdeburgicæ, 1741. Valuable both as to arrangement and examples. The

Grammatica Syriaca of John David MICHAELIS (4to, Halæ, 1784) is substantially the same with this one, but somewhat altered and enlarged.

6. JAHN, Dr. J.—*Elementa Aramaicæ seu Chaldæo-Syriacæ Linguæ.* Viennæ, 1820. This was first published in German, and rendered into Latin by Oberleitner.

7. HOFFMAN.—*Grammaticæ Syriacæ Libri iii. Cum tribus Tabulis varia Scripturæ Aramaicæ genera exhibentibus.* 4to. Halle. 1827. Besides these, there are several other compendiums in Latin, which, though now superseded, had once a considerable reputation, and may still be consulted with advantage: as DILHER'S "Syriac Grammar;" LEUSDEN'S *Schola Syriaca*, 1682; and the *Aditus Syriæ* of DANSIUS. 1689.

IV. SYRIAC LEXICONS.

1. TROST, Martin.—*Lexicon Syriacum: ex Inductione omnium Exemplarium N. T. Syr. adornatum; adjecta singulorum Vocabulorum Significatione Latinâ et Germanicâ, cum Indice triplici.* 4to. 1623. The pronouns and particles are wanting in this work.

2. GUTBIR, Ægidius.—*Lexicon Syriacum: continens omnes N. T. Syr. Dictiones et Particulas, &c.* 16mo. Hamburg, 1667. A portable dictionary which is generally found with the excellent edition of the New Testament, published by Gutbir, who was Professor of Oriental Languages at Hamburg. A neat and improved edition of this Lexicon was

given by Dr. Ebenezer Henderson, in 1836, from the press of Messrs. Bagster.

3. Schaaf, Carol.—*Lexicon Syriacum Concordantiale, omnes N. T. Syr. Voces, et ad harum Illustrationem multas alias Syriacas et Linguarum affinium Dictiones complectens.* 4to. Lugd. 1709. A most excellent work, which answers the purpose of a Concordance as well as Lexicon. It is furnished also with complete and convenient indices.

4. Castel, Dr. Edmund.—In the Heptaglott Lexicon. The Syriac portion of this vast work was edited in a separate quarto volume, at Gottingen in 1788, by Michaëlis. This part of Castel's Lexicon is characterized by Schaff as *copiosissimè accuratissimèque.*

5. Zanolini (Professor of Oriental Languages at Padua) *Lexicon Syriacum: Voces omnes quæ in N. T. Translatione Syr. inveniuntur complectens. Accedit ejusdem Disputatio de Linguâ Syr., Versionibus Syr. et Maronitis quibus præcipuè nunc Lingua Syriaca in Usu est.* 4to. Patavii, 1742.

V. Harmonies, for the joint study of the Hebrew and Aramaic languages.

1. Walton, Bishop.—*Introductio ad Lectionem Linguarum Orientalium.* 24mo. 1655: contains the first steps to the correct *reading* of Hebrew, Chaldee, and Samaritan; Syriac, Arabic, and Persian; Ethiopic, Armenian, and Coptic.[3]

[3] Of this interesting and scarce manual the present writer begs to announce an English translation, which is nearly ready for publication.

2. De Dieu, Louis.—*Grammatica Linguarum Orientalium.* 4to. Francfort, 1683.

3. They who possess the Heptaglott Lexicon of Castel, will naturally have recourse to his *Harmonia brevis et perpetua,* prefixed to that work; but it is to be regretted that the obscure and almost chaotic manner in which large portions of it have been executed, has materially diminished its usefulness as a grammar.

4. Bucher, Samuel Frederic, Professor at Wirtemburg.—*Thesaurus Orientis: sive compendiosa et facilis Methodus Linguarum Hebrææ, Chaldæo-Targumicæ, Talmudico-Rabbinicæ, Syriæ, Samaritanæ, Arabicæ, et Persicæ.* Small 4to. Frankfort, 1725.

5. Sennertus, Andrew.—*Centuria Canonum Philologicorum de Idiotismis Linguarum Orientalium.*

6. Masclef, Francis.—*Grammatica Hebraica a Punctis aliisque inventis Massoretheiis libera. Accesserunt tres Grammaticæ, Chaldaica, Syriaca, et Samaritana, ejusdem Instituti.* Two vols. 8vo. Paris, 1731.

7. Kals, J. G.—*Grammatica Hebræo-Harmonica, cum Arabicâ et Aramæâ, Methodo logico-mathematicâ, &c.* 8vo. Amsterdam, 1758. This valuable compendium compresses, as the author tells us, the substance of the grammatical works of Alting, Buxtorf, Beveridge, Bucher, Chappelovius, Dantzius, Erpenius, Gerhard, Hæsæus, Koolhasius, Martin, and several others.

VI. READERS.

1. "The Chaldee text of Daniel, Chap. v.; and the Syriac of St. Matthew, Chap. vi., Verses 1—13; analysed, for the Use of Students. By the Rev. T. R. BROWN, M. A. Parker, London."

2. *Palæstra Linguarum Orientalium; Cura* GEORGII OTHONIS. Frankfort, 1702. Otho was Teacher of Languages at Marburg. His work consists of the first four chapters of Genesis, in the text, (1.) Of the original Hebrew; (2.) The Targums of Onkelos, Jonathan, and Jerusalem; (3.) In Syriac; (4.) Samaritan; (5.) Arabic; (6.) Ethiopic; and, (7.) Persian. Each of these is accompanied by a Latin version, and a vocabulary.

3. *Arabisches, Syrisches, und Chaldaisches Lesebuch, von* DR. FRED. THEODOR. RINK, *und* JO. S. VATER. 8vo. Leipzig, 1802: consists of Selections from the Chaldee Targums, the Syriac Old and New Testament, the History of Abulpharagius, and an eastern liturgy. These are followed by a vocabulary in Aramaic and German. The remainder of the volume is devoted to an Arabic Delectus, from the holy Scriptures and Alcoran, with a concise vocabulary.

To these works may be added the *Chrestomathys* of RODIGER, one vol. 8vo; and OBERLEITNER, two vols. 8vo. 1826.

V. THE OLD TESTAMENT IN ARAMAIC.

1. In proceeding to consider the versions of holy scripture which are extant in this language, the natural order will lead us first to those of the Old Testament. This was first printed in Syriac by Le Jay, in the magnificent Paris Polyglott, under the superintendence of Dr. Gabriel Sionita, a learned Maronite, and some time Professor of Oriental Languages at Rome, who supplied, by translating from the Latin Vulgate, the deficiencies of the Syriac text. Bishop Walton next printed it, in the London Polyglott, with various corrections, and the addition of the apocryphal books of Judith, Tobit, Baruch, the Letter of Jeremiah, the Legends of Susanna and Bel and the Dragon, the Canticle of the three Children, and the second and third books of Maccabees. But the edition of the Old Testament at once preferable and more easy of access, is that published in 1823, in quarto, by the British and Foreign Bible Society, under the care of the eminent Orientalist, Dr. Lee, who collated the old editions with a valuable Indian manuscript of Dr. Buchanan, another, then in the possession of Dr. Adam Clarke, and a third belonging to the University of Oxford.

2. There is great reason to conclude that this version of the Old Testament was made from the Hebrew, though not without frequent reference to

the Seventy, and, in the books of Moses, to the Samaritan Pentateuch. From the manifest skill of the interpreter in Hebrew, and the natural relation between that language and the Syriac, the translation is often strikingly correct and happy. It is not, however, exempt from faults; some by the translator himself, and others from the ignorance or oversight of copyists, who have often confounded letters that have a similarity of form in Eastern alphabets, and in many passages have put one proper name for another. In the Book of Psalms the author of the version has taken the liberty of omitting the ancient titles, and of substituting others in their room, which answer the purpose of short summaries of contents.

3. Of the precise age of this version nothing certain has been determined. The Syrian churches, whether Maronite, Nestorian, or Jacobite, who hold it in great veneration, claim for it an improbable antiquity, in asserting that some parts of it were executed in the time of Solomon, for the use of Hiram, king of Tyre, and the remainder under the auspices of Abgarus, king of Edessa.[4] We may be sure that a work of such magnitude must have required a considerable period for its accomplishment; and the greater likelihood is, that it was undertaken not long after the commencement of the Christian era. Jahn affirms that it must have

[4] Walton, Prolegom. xiii. sect. 15. Abul Pharai, *Hist. Arab.*, p. 184, *ap.* Pococke.

been made, at the latest, in the second century; and Michaëlis, at the end of the first, or the beginning of the second. It is frequently referred to by Origen in the third century;[5] and in the fourth by St. Basil[6] and St. Ambrose,[7] St. Procopius,[8] St. Theodoret,[9] St. Chrysostom,[1] and St. Augustine,[2] and in some of the writings of St. Ephrem the Syrian. The probable conjecture is, that the author was a Christianized Hebrew: a Jew by birth, as may be inferred from the extreme scarceness of Hebrew learning in the Christian community at that period; *(Conf.* Euseb., E. H., l. vi. c. 16; S. Hieron., *Cat. Scriptt. Eccl., in Orig.;)* but a Jew converted to Christianity, as appears by various indications in the work itself, particularly in the breviaries prefixed, as before observed, to the Psalms. Thus in the titles of the Messianic Psalms such allusions as the following are undoubtedly Christian: Psalm xvi.—"Of David. The Election of the Church, and the Resurrection of Meshicha." Psalm xxii.—"Of David when derided by his Persecutors; and concerning the Passion of Meshicha, and the Calling of the Gentiles." And Psalm xlv.—"Spoken to the B'nai-Kurach in the

[5] Montfaucon, *Prælim. in Hexapl. Orig.*, cap. i. sect. 7.

[6] *Hom.* i. *in Hexaem. ad Gen.* i. 2.

[7] Amb., *Hexaem.*, lib. i. cap. 8. [8] *In Exod.* xxii.

[9] *In Jona.* iii., *et Psall.* civ., cxiii., cxvi.

[1] *In Psal.* xciv., *et Heb.* xi. [2] *Civit. Dei.*, xv. 13.

days of Mushe. The Manifestation of Meshicha, and the glorious Power of Adonai."

As made then from the Hebrew,[3] and evidently by an able hand, this ancient version may be regarded as a valuable instrument in ascertaining the state of the original text of the Old Testament in the second century.

There was a version also of the Old Testament made about the seventh century, which is sometimes called the SYRO-ESTRANGELO. This is believed to have been executed from the Hexapla-Greek of Origen; but by whom,—whether Mar Abba, an Oriental primate, James of Edessa, Paul, bishop of Tola, or Thomas of Harkel,—is a matter of dispute. A portion only of it has survived to the present time. The learned Andrew Masius, in the preface to his comment on the Book of Joshua, speaks of his having then in his possession a manuscript of it, containing the books of Deuteronomy, Joshua, Kings, Chronicles, Ezra, Esther, Judith, and Tobit. But the fate of this document is now altogether unknown. Another portion of the Syro-Estrangelo has, however, been preserved in the Ambrosian Library at Milan, including the books of Psalms, Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, Hosea, Amos, Habak-

[3] *Versio Syra, qua vulgo Syri omnes utuntur, ex Hebraico facta est, omniumque versionum Orientalium est antiquissima.*—RENAUDOT, *apud* Nolan on the Greek Vulgate, p. 401.

kuk, Zephaniah, Haggai, Zechariah, Malachi, Jeremiah, Daniel, and Isaiah. This manuscript translation, according to the epigraph at the end, was made from an exemplar of the Septuagint which Eusebius had corrected from the MSS. of Origen deposited in the library at Cesarea.[4] It has the character of being a faithful translation of the Seventy; agreeing exactly with the latter in the places in which that version differs from the Hebrew. The text is distinguished also by the diacritical marks adopted by Origen in the Hexapla. The Milanese MS. has been given to the world in various parts at different times, as follow: (1.) The first Psalm, by De Rossi. Parma, 1778.[5] (2.) Daniel, by Bugati. Milan, 1786. (3.) Jeremiah and Ezekiel, by Norberg. 4to. London, 1787. (4.) The Book of Psalms. Milan, 1816. (5.) The

[4] "*Descriptus est et effictus ex exemplari Eusebii et Pamphili. Ad ejus scilicet normam quod ipsi emendârunt ex bibliothecâ Origenis.*"

[5] *Specimen ineditæ et Hexaplaris Bibliorum Versionis Syro-Estranghelæ, cum simplici atque utriusque Fontibus Græco et Hebræo collatæ, cum duplici Latinâ Versione et Notis. Edidit, ac Diatribam de rarissimo Codice Ambrosiano, unde illud haustum est, præmisit Johannes Bern. Rossi. Parmæ*, 1778. 8vo. "This specimen consists of the first Psalm, printed in six columns: the first contains the Greek text of the LXX.; the second, the Syro-Estrangelo text; the third, the Latin text translated from the LXX.; the fourth, the Hebrew text; the fifth, the Peschito or old Syriac text; and the sixth, the Latin text translated from this latter version."—Rev. T. H. HORNE's "Introduction," &c., ii. 47.

books of Kings and Chronicles, Isaiah, the twelve minor Prophets, Proverbs, Job, Song of Solomon, Lamentations, and Ecclesiastes, by Middledorf. Berlin, 1816.[6]

VI. OLD TESTAMENT IN ARAMAIC :—THE TARGUMS.

The Targum of Onkelos on the Pentateuch may, without impropriety, be classed among the Aramaic versions of Old-Testament scripture. It has a claim upon this high distinction, inasmuch as it does not partake of the looseness of style, and extensive intermixture with interpolated matter, peculiar to the other Chaldee paraphrases; but exhibits a generally close and faithful verbal translation from the original Hebrew into good Aramaic.

[The word Targum means literally an "interpretation:" it comes from a verb which signifies "to expound or declare," and is applicable to a translation or interpretation of any kind. Hence the work of Tawusius, the translator of the Pentateuch into Persian, is called the "Persic Targum:" indeed, the Jews gave the same name to the Septuagint and other versions. The dates of the principal Chaldee Targumim are involved in

[6] *Codex Syriaco-Hexaplaris. Edidit H. Middledorf.* two tomes, 4to, the second of which contains a critical commentary.

much obscurity. At the restoration of the Jewish worship at Jerusalem after the captivity, (as before said,) it was found necessary, in the public reading of the Law, to render the Hebrew into popular Aramaic; the former being no longer the vernacular tongue. Thus we are told, that "while the people stood in their place, the Levites read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." (Neh. viii. 7, 8.) This was probably done after the same manner which it is certainly known obtained in the synagogues in times not long after; by reading one of the *pesukim*, or verses, of the lesson, at a time, and rendering it into Chaldee, with such glosses or expositions of terms as were deemed requisite. But at what period these oral interpretations were first committed to writing, no one can tell. There is a probable opinion, that some record was made of them at no great interval from the introduction of the practice, and that the best of the present Targums are based upon an earlier text. It may not be uninteresting to set down here a short notice of the several works of this kind now extant. These are ten in all: of which,

I. Three are on the PENTATEUCH.

1. That of Onkelos, whom some make to have been a native of Babylon, and a proselyte to Judaism, a little before the time of our Saviour; others identify him with the Rabbi Akiba in the second

century; and others with the Greek translator, Aquila. A Jewish tradition represents him as the son of the sister of Titus, the emperor. Whoever the author was, the version itself, known by the name of Onkelos, is justly esteemed as a valuable monument of the Aramaic language, and a, generally speaking, sound translation of the Mosaic writings. This Targum was translated into Latin by Alfonso de Zamora, Fagius, Baldus, and Andrew de Leon, of Zamora.

2. That by the Pseudo Jonathan; thus denominated, because once erroneously attributed to an earlier and better paraphrast, Jonathan, the son of Uzziel; whereas the Targum Pseudo Jonathan, as appears from many incidental proofs in the work itself, could not have been compiled before the seventh or eighth century. The language is a comparatively modern and barbarized dialect, and the metaphrase of the sacred text degraded by the insertion of fabulous episodes. The Latin translation is by Chevalier.

3. The HIEROSOLYMITAN, or Targum Yerushlemey; which consists only of detached parts of the Pentateuch, written in a corrupt style, which is intermixed with words from the Persian, Greek, and Latin. The disjointed character of its contents gives countenance to the opinion stated by Bishop Walton, (Proleg. xii. sect. 3,) that this work is a collection, or compilation, from other writings. From a variety of passages, it would seem that the

New Testament itself had been laid under contribution. Nor is it at all unlikely, that many of the correspondences which some expositors have been fond of pointing out between the phraseology of the apostles, and even of our Lord himself, and the writings of the Rabbinists, owe their existence to means of the same kind. The Latin version of the Jerusalem Targum is by M. Chevalier and Francis Taylor.

II. On the former and latter PROPHETS, (excepting Daniel,) we have the Targum of Jonathan Ben Uzziel; usually believed to have been a disciple of Simeon the Just, (Luke ii. 25,) and a fellow-student with Gamaliel, the preceptor of St. Paul, (Acts xxii. 3,) in the school of that celebrated teacher. His work is considered to have embodied the sense of the primitive Targumim and of long-descended traditions, which were held in the synagogue between the days of Nehemiah and the Christian epoch.[7] It opens many views of the prophetic scriptures relating to the Messiah, of great theological value, as demonstrating the doctrines of modern Judaism on that subject, to be contrary to the faith of the ancient Hebrew

[7] Buxtorf has well characterized this Targum in a few words: *In prophetis prioribus tum in sermone tum in re simplex est; in posterioribus qui paulo obscuriores paulo liberior sit, et allegoriis nimis indulgens. Hoc etiam in ipso laudandum quod plurimos locos de Messiâ non ita explicatè scriptos, ipse sensu sanè Christiano de Messiâ exponit. Præf. ad Lex. Chald. et Syr.*

Church. The Latin translation is by Alfonso de Zamora, and Emanuel Tremellius.

III. On the KETUBIM, or HAGIOGRAPHA; that is, the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, (Daniel,[8]) Ezra, Nehemiah, and the two books of Chronicles, there is a Targum in the same style of barbarism and fondness for the imaginary, as that of Jerusalem. This paraphrase is usually attributed to a certain José, or Joseph, surnamed "the Blind," who was head of a Rabbinical school at Sora, in the third century. But some critics regard it as the production of more authors than one. It was translated into Latin by Zamora, Tremellius, and Arias Montanus.

IV. On the MEGILLOTH; that is, Ecclesiastes, Canticles, Lamentations, Ruth, and Esther; there is another, which has been referred to the sixth century.

On the book of Esther, there are three Targums, which, like another upon the books of Chronicles, are of uncertain, though evidently not ancient, date.

It appears that, beside these, there were once other writings of the same description, which are no longer extant. Of this class was a Targum on the Prophets and Hagiographa, by R. Akilas, a Jewish proselyte under the emperor Antoninus, from which there are frequent citations in the talmudical book called *Bereshith Rabba*.

[8] On this prophet there is no Targum.

The Jews attach great importance to the works of Onkelos, and Jonathan Ben Uzziel; they esteem them to have been written by inspiration, and refer to many traditionary miracles to substantiate their authority. Among Christian divines, the Targums have not, perhaps, been put so fully to the test of utility as they deserve,—serving, as they do, to bear witness to the integrity of the Hebrew scriptures; to fix the meaning of words which either occur but once, or which may have divers significations; to perpetuate a striking series of testimonies to the old belief in the existence, personality, Godhead, and mediatorial agency, of Him, whose name is THE WORD OF GOD, and the Christian import of the prophecies respecting the Messiah; to explicate difficult places both in the letter and purport of the sacred text; and to illustrate not a few of the customs, ceremonies, and peculiar opinions of the Hebrew people.[9]

[9] See Du Pin, *Dissert. Preliminaire sur la Bible*, liv. i. c. 8. WALTON, Proleg. x. HORNE, Introd., vol. ii. PICTET, *La Theol. Chret.*, tom. i. liv. i. c. 26.

The completest collection of the Targums is found in the London, Antwerp, and Paris Polyglots. But some of them have been printed separately, by various editors; as Onkelos. Venice, 1747, 4to. On Job, Franeker, 1663, 4to. Canticles and Ecclesiastes, Basil, 1553, 8vo. Ruth, Paris, 1564, 4to. Chronicles, August. Vindel. 1680, two vols. 4to; and another edition at Cambridge, 1717, in 4to. All these have Latin translations.

VII. ARAMAIC VERSIONS OF THE NEW TESTAMENT.

Of the New Testament there are two principal versions in Syriac, the Peschito and the Philoxenian. The translations into English of the Gospel of St. Matthew, and the Epistle to the Hebrews, submitted in the present volume, are from the former, which is by far the more ancient and important; and to which the special attention of the reader is invited in this essay. But, before we proceed to the consideration of it, we may advantageously devote a short time to the latter, as well as to another though fragmentary version, which has been found in the Palestino-Syriac.

The Philoxenian version was accomplished in the early part of the sixth century. It was projected by Philoxenus, or Xenayas, a bishop of Mabug, or Hierapolis.[1] His object appears to have been the production of a literally verbatim translation of the Greek Testament from what were considered the best exemplars then extant, which were carefully collated for that purpose. These manuscripts have perished for ages; but it is not without good reason that the critics have regarded this version as an exact reflection of them. They were mss. of the recension afterwards distin-

[1] Mabug, in the north of Syria, near the Euphrates; it is now called Bambouch, or Mambedj.

guished as the "Alexandrine," the text of which had been revised and published under the superintendence of Eusebius, of Cesarea.[2]

The individual whom Philoxenus employed on this important work, was his own *chorepiscopos*, Polycarp; who so fully entered into, perhaps exceeded, the design of his principal, as to have rendered the translation not only literal, but in some respects barbarous. He seems to have been determined that not the smallest particular of the original should disappear in his representation of it. An idea of his manner may be given by such cases as the following. 1. Hebrew proper names are so conformed to the Greek orthography, as to destroy their Oriental character; thus throwing aside an advantage which a version of scripture in this language especially offers, of exhibiting an accurate delineation of their ideal value. 2. He sacrifices the grammatical construction of the Syriac for that of the Greek. 3. He sometimes expresses the syllables of composite Greek words by separate terms in his own language,[3] to the distortion of the meaning of the former. 4. Unwilling that any part of the original should be lost, he has minutely preserved the particles, even when used, according to the Greek idiom, expletively.

[2] EUSEB. Life of Constantine, book iv. c. 36; NOLAN on the Greek Vulgate, 26, &c.

[3] As *Shaphiruth dechelltho*, "the beauty of fear," for the Greek ευσεβια, "godliness."

5. In Syriac, a separate article is not employed, the *status emphaticus* of nouns being generally an equivalent for it; but, on the principle of literal accuracy, the Philoxenian translator, to express the Greek article, has used the pronouns *hau, hoi, enun,* and *holen,* just as *iste* and *ille* are employed in the lower Latin. 6. He attempts to model Syriac nouns by the terminational inflexions of the Greek cases. 7. He preserves the import of the Greek diminutives. 8. He incorporates Greek words by merely writing them in Syrian characters. 9. Those terms in the Greek which are given as explanatory of Syriac or Hebrew ones, he renders back again, in a manner which, while it appears sufficiently absurd, shows, nevertheless, the resolute scrupulosity of the translator. Hence, though the intrinsic worth of the Philoxenian version admits of no comparison with that of the Peschito, yet the former, as Michaëlis remarks, "is not devoid of value; and is of real importance to a critic whose object is to select a variety of readings with the view of restoring the genuine text of the Greek original: for he may be fully assured that every phrase and expression is a precise copy of the Greek text as it stood in the manuscript from which the version was made." [4]

The same eminent philologist observes also, that "the Syriac language, which appears in perfect

[4] MICHAELIS Introd. N. T., c. vii. sect. 11.

purity in the old version, is intermixed in the Philoxenian with a variety of Greek words, which render it unpleasing; and their diversity of style betrays not only a distance of time, but a difference of place. The intermixture of Greek words is not only such as is found in the later Syriac writers, especially Bar-Hebræus, but the translator appears to have been anxiously careful to retain the marks and idioms of the original that are inadmissible into other languages; and, as if a certain beauty and energy lay concealed in the Greek, he expresses even the vowels and terminations of the cases."

In the Gospel according to St. John, the passage from chap. vii. verse 53 to chap. viii. verse 11 had no place in the version of Polycarp, but was supplied by a later translator, a monk of the name of Paul, according to a note in the Paris MS., though it is attributed by others to Mar Abba. The end of Romans xvi. is found at the close of chap. xiv., and the controverted text on the three heavenly witnesses, 1 John v. 7, is wanting.

The version thus executed by Polycarp, and which he dedicated to Philoxenes, was revised, about an hundred and eight years afterwards, by Thomas of Harchel or Haraclea.[5] Of this transaction the only particulars that may now be certainly known, are to be gathered from the epigraph at the end of the four Gospels, of which the following may be offered as a translation:—

[5] More properly, Harcelia.

"This is the Book of the four holy Gospels which was translated from the Greek language into Syrian Aramaic,[6] with much care and the bearing of a great burden,—at first, indeed, in the city of Mabug, in the year eight hundred and nineteen of Alhaksandros the Macedonian, (A. D. 508,) in the days of the holy lord Philokshanos, confessor, bishop of that city.

"But compared afterwards, with much solicitude, by me, the poor THOMA, upon two Greek manuscripts, *(tsechoche,)* well proved and accurate, in Antun of Alhaksandria, the great city, in the house of the holy Antoniano.

"Written, moreover, and compared in the place (afore)said, in the year nine hundred and twenty-seven of the same Alhaksandros, (A. D. 616,) in the fourth indiction. But the labour and anxiety to me in this and its fellows, the Lord only knows; who will render to every man according to his works, in his just and right judgment, in which may I be worthy of mercy from him! Amen."

When the Latin Vulgate was revised and retouched in the eighth century, by command of Charlemagne,[7] recourse was had for that purpose, not only to Greek copies, but there is authority for

[6] *Surio-Aramio;* so expressed in Ridley's MS., the latter word being in Hebrew characters.

[7] CAROL. MAG., *apud P. Mabillon, Annal.,* tom. i. p. 25; SIMON, *Hist. Crit.,* ii. cap. 9; WETSTEIN, *Proleg.,* p. 84.

believing, to the Syriac also,[8] or at least to the four Gospels of the Philoxenian version, as appears from internal evidence. Such a collation (the idea of which might have been suggested to Alcuin, who had the charge of the undertaking, by a passage in St. Jerome's preface to the Gospels) may serve to account, in some degree, for the remarkable affinities existing between the Roman Vulgate, the Eusebian Greek, and the Philoxenian Syriac.

But in the total eclipse of learning by which Christendom was overshadowed in after-days, this version of the New Testament seems to have passed, entirely and for centuries, from the knowledge of the Western church. The preservation of its existence in the East was probably attributable to the instrumentality of Dionysius Barsalibæus, a bishop of Amida from A.D. 1166—1171, who revised it, and caused a number of copies of it to be transcribed.

Two of these were found at Amida, (Diarbekr,) about the middle of the last century, by an English traveller, named Palmer, who communicated them to his friend, the Rev. Gloucester Ridley,[9] who in

[8] *Dominus imperator nihil aliud cœpit agere nisi in orationibus.....et libros corrigere. Nam quatuor evangelia Christi in ultimo anno ante obitûs sui diem cum Græcis et Syris optimè correxerat.*—THEGANUS *apud Du Chesne, Scriptores Francici,* tom. ii. p. 277.

[9] "Ridley received from Amida four MSS., the second and third of which, according to his arrangement, are copies of the Syriac New Testament. His second codex, or *Codex*

1761 published a luminous account of them in a disquisition *De Syriacarum Novi Fœderis Versionum Indole atque Usu.* The manuscripts were subsequently deposited in the library of New College, Oxford, and printed under the auspices of the University, with a Latin translation and notes by the editor, Dr. White, the Laudian Professor of Arabic.[1]

The peculiar readings of this version are given by Wetstein, who, before the publication of Ridley's manuscript, made a journey to England for the purpose of collating it. But being restricted by circumstances to the short period of fourteen days for this work, his collection of readings is but imperfect in extent, and in some cases deficient in correctness. A more copious collection was published by Dr. Storr,[2] in which the inadvertences of Wetstein are rectified. And of the remarkable marginal readings generally attributed to Thomas

Heracleensis, contains the Philoxenian version throughout, and is that which was published by White. His third codex, or *Codex Barsalibæi*, has the text of the Philoxenian version in the Gospels, though with additions not found in the original Philoxenian; but in the Acts of the Apostles and in the Epistles it has the text of the Peshito."—MARSH.

[1] *Sacrorum Evangeliorum Versio Syriaca Philoxeniana, &c.* Oxon., 1778. The Acts and Epistles, with a Latin interpretation and notes, were published, also, in 4to, from the Clarendon press, in 1779.

[2] *Repertorium*, vol. vii. pp. 3—5, &c.; x. pp. 1—58.

of Harchel, a list may be found in M. Adler's *Versiones Syriacæ*, p. 79—134.

VIII. THE HIEROSOLYMITAN.

Ascending in the order of time, we have next the Palæstino-Syriac version, or *Syriac translation of Jerusalem*. This is properly a *lectionarium*, consisting of portions of the New Testament distributed for public reading in congregations. Only one manuscript of this is known to be extant. It was discovered in the Vatican at Rome by Professor James George Adler; and in that library is distinguished by the name of *Codex Vaticanus* xix. An interesting account of it was given by Adler in his "Biblical and Critical Journey to Rome,"[3] and another and still more complete one in his elaborate *Versiones Syriacæ*.

It appears that the ms. is written upon substantial vellum, in quarto, and comprises nearly four hundred columns, having two columns on each page. The alphabetical character varies from the common Syriac, and approaches more to the square Hebrew letter. The distinguishing point of the dolath is not marked, and instead of the letter phe being employed to express the sounds of *p* and *f*, two distinct characters are used. A fac-simile is exhibited by Adler in his *Versiones*, and another

[3] *Biblisch Critische Reise nach Rom.* Altona, 1783.

specimen may be found in the Syriac Grammar of Sir J. D. Michaëlis, with the title of *Alphabetum Adlerianum*. The orthography, also, frequently diverges from the usual method of Syrian spelling, —an effect, most probably, of the incompetency or negligence of the amanuensis.

The dialect in which this version is written, is uncultivated and barbarous, being largely intermixed with exotic words, both Hellenistic and Latin. It is a similar language, indeed, to that which obtains in the Jerusalem Talmud, a corrupt East Aramean. The emphatic plural of nouns ends in *ia*, instead of the usual *a*; and the preformant of the third person plural in the future is not nun, as in Western Syriac, but yod. The first person, also, has sometimes yod in the future; and the pronominal affix of the third person of plural nouns is commonly *ui*, instead of the usual *uhi*.

A subscription states that the MS., as a *transcript*, was executed A.D. 1030, in a monastery at Antioch. The version itself Professor Adler has no hesitation in referring to the fourth or fifth century. He considers the mixed or corrupt character of the dialect to be no argument against such an antiquity; the same being found in the Jerusalem Talmud, which, by almost common consent, is held to have been written in the fourth century.

Accounts of the peculiar readings of this ancient document have been given by Adler, in the work referred to, and by Dr. Birch, in his edition of the

Greek Testament. The text agrees in general with what is called "the Alexandrine Recension."

Portions of the Hierosolymitan version may be read in the *Chaldaisches Lesebuch* of Vater, described *ante*, page 20. These are St. John vii. 58; viii. 1—11; and Matt. xxvii. 3—11: and we have a continuation of the same chapter in St. Matthew, (verses 15—23,) in Michaëlis's Introduction, vol. ii. p. 75. In Matt. xxvii. 17 there is a remarkable variation of one of the proper names: "Which do ye require from the two, that I return to you, Jesu-bar-Raban, or Jesus who is called Meshicha?"[4]

There were probably some early translations of the scriptures into the Aramean dialects, which have not survived the vicissitudes of time. One, of the entire Old Testament, is reported to have been made by Mar-Abba, who was *mafrejan* or primate of the East from A.D. 535 to A.D. 552; but no vestige of this is at present traceable.

[4] This reading is retained, according to La Croze, in the Armenian version. (Letter to Beausobre.) It is also quoted by Origen, in his thirty-fifth Homily on St. Matthew, (page 86, edit. Paris,) where he accounts for its omission "in many copies," by the prevailing dislike that the name of the Saviour should be thus joined with that of a malefactor.

IX. OF THE OLD SYRIAC VERSION.

But of the translations of scripture in this venerable language, that designated the Peschito is at once the most ancient and valuable. In point of antiquity, indeed, it takes precedence of every other Oriental version whatsoever; and such has been the high estimation in which it has been held by men of great eminence, that they have not scrupled to consider large portions of it as the true originals rather than translations of holy writ.

The title of *Peschito* is an emphatical Syrian term for that which is "simple," "uncorrupt," and "true;"[5] and applied as from the beginning to this version, it strongly indicates the veneration and confidence with which it has ever been regarded by all the churches of the East.[6] The

[5] From the Chaldee or East-Aramean verb *peshat*, "to extend;" also, "to study, teach, interpret, expound, especially with strictness; to expound according to the letter." (Sanhed., 100. 2.) See Castell's Lexicon Hept., col. 3091. In the same dialect the noun *peshat* is, "simplicity of interpretation;" also, "the literal sense of scripture;" "that which does not wander from the letter." (Shab., lxiii. 1.) Hence *peshotinim*, "literal interpreters of scripture." In the Syriac Testament the epithet is used, Matt. vi. 22, for "simple;" (απλους, that is, "clear, sound, perfect;") and Heb. i. 8, for "right, upright, true."

[6] *De versione Syriacâ testatur Sionita, quod ut semper in summâ veneratione et auctoritate habita erat apud omnes*

appellation is given to the entire translation of scripture, as well the Old Testament as the New. Of the former a few remarks have been made already; those which follow refer only to the latter.

I. The Old Syriac version, then, does not include all the holy books which are received among ourselves as canonical. It comprises the four Gospels, and Acts; the Epistles of St. Paul, among which is reckoned that to the Hebrews; the first Epistle of St. John, the first of St. Peter, and the Epistle of St. James. But in the printed editions of the Syriac New Testament we have the complete canon; the remaining books having been supplied from other sources, to be pointed out presently.

II. Of the TIME when this version was made, perhaps, no certain knowledge will ever be attained; and buried as is the historical fact in the obscurity and silence of a remote antiquity, we may not wonder at the want of a perfect agreement among the learned respecting it. On the one hand, the tradition of the Oriental churches carries it into the apostolical age itself, affirming the evangelist Mark to have been the author of a great portion of it; but, on the other, there have not been wanting cri-

populos qui Chaldaicâ sive Syriacâ utuntur linguâ, sic publicè in omnibus eorum ecclesiis antiquissimis, constitutis in Syriâ, Mesopotamiâ, Chaldæâ, Ægypto, et denique in universis Orientis partibus dispersis ac disseminatis, accepta ac lecta fuit.—WALTON.

tics of considerable repute who have assigned it a date no higher than the fifth century.

It would be superfluous to observe that the version abounds with internal evidence that it was made before the period when the Arabic language generally superseded the Syriac vernacular in Palestine. A copy, indeed, in the Laurentian library bears so early a date as A.D. 586.

Or, that it had been long extant at the time when the Philoxenian version was made, in 508. That undertaking had been projected by Xenayas, not because a translation of the New Testament did not exist in the Syrian tongue, but from the wish to exhibit a version which should be made from the Greek text most in reputation at that particular period, and upon the rigid principle of an *ad literam* translation, as well, probably, as from a desire to influence the then pending controversy between the Nestorians and Monophysites.

That it already existed at the opening of the sixth century, is therefore certain; and by means of the date of the first Armenian version, we are enabled to identify it an hundred years earlier. The Armenian, as now extant, was executed from the Greek shortly after the Council of Ephesus, held in 431; but there was another version made *from the Syriac*, by Isaac, the patriarch of Armenia, more than twenty years before that time. Thus, Moses of Chorene, a valuable Armenian historian, speaking of Miesrob, the founder of their

national literature, says, "He returned from Iberia to Armenia, and found the great Isaac employed in translating from *the Syriac;* being able to procure no Greek manuscripts: for all the Greek books had been burnt by Meruzan,[7] and the Persian governors permitted not even the Greeks who lived in their part of Armenia to use any other language than the Syriac." [8] And afterward: "Our translators returned, (from the council of Ephesus,) and delivered to Isaac and Miesrob the letters and decrees of this assembly, with a copy of the Bible carefully written (in Greek); which as soon as they had received, they cheerfully submitted to the task of again translating what they had translated twice before." [9]

Now it is uniformly admitted that the first translation, which we here see had been made from *the Syriac,* was accomplished about 410. And it will be observed that "the Syriac" is spoken of by the historian as a text which was well known as an established and approved exemplar of holy writ. Still further back, we find the Peschito version quoted in the writings of St. Ephraem,[1] who lived not later than A.D. 370.

[7] A persecuting general of the Persians.

[8] Moses Choren, *Hist.*, lib. iii. cap. 54 (Whiston's Translation). Moses of Chorene wrote in the fifth century.

[9] *Ibid.*, lib. iii. cap. 61.

[1] As Matt. iii. 17; Luke i. 71; John i. 3; Col. iii. 5, &c. *Sancti Patris nostri Ephraem Syri Opera Romæ,* tom. iv. Romæ, 1732.

Beyond this, the Syriac version is repeatedly referred to by Origen, in the THIRD century. Those references are, indeed, to the Old Testament; but it will not be rationally supposed that this was the only portion of scripture extant in the language; and if, as appears evident, the Old Testament version had been executed by Christians, we can hardly imagine that the division of the sacred volume which such interpreters must have regarded as of paramount importance, would either be left untranslated, or would not have had a priority of attention.

Though there may be no additional evidences of a higher antiquity at present traceable,[2] yet the existence of this version even a hundred years earlier may be reasonably inferred from the circumstances of the Syrian church. Christianity won for itself an extensive triumph in Syria and Mesopotamia before the close of the first century. Abgarus, king of Edessa, was undeniably converted to the faith of Christ within twenty years after the ascension. This is an historical fact, and quite independent of the authenticity or spuriousness of the alleged correspondence between him and our Saviour, as reported by Eusebius. Under the auspices of this prince, the Gospel had free

[2] Melito (about A. D. 170) quotes "the Syriac" on Gen. xxii. 13; but the fragmentary note which contains this citation (given in the Roman edition of the LXX.) may not be genuine.

course throughout his dominions. The church which Abulpharagius states was built by him at Edessa, was an edifice remarkable for its magnitude and splendour.[3] But where the doctrines of the New Testament were at this early period so generally prevalent, it seems to consist with a high degree of probability that the sacred records themselves should not have remained long without a translation into the common language. The late Dr. Burton, of Oxford, a writer of great caution, was evidently of this opinion. "Christianity," says he, "undoubtedly flourished at Edessa in very early times. This city was a kind of metropolis of the Christians in that part of Asia; and if the Old Syriac version of the New Testament was made in the first century, as some critics have supposed, the conjecture is not improbable that the translation was made at Edessa."—"Lectures," p. 328.

No one can pretend that the ecclesiastico-literary history of the third and fourth centuries is so obscure, as that a work of such importance might have been accomplished within that period without some vestiges at least to memorialize the circumstances of the fact. What difficulty is there in ascertaining the history of the Philoxenian version

[3] It was built on the principle of a temple, having a flight of steps which led to what was called "the holy place." For notices of Edessa *confer* EUSEB., *Hist. Eccles.*, lib. i. cap. 13; BAYER., *Hist. Osrhoena*, p. 95, *et seq.*; SOCRAT., *Eccles. Hist.*, lib. iv. cap. 18.

in the beginning of the sixth, or the revision of the Itala by St. Jerome in the fourth, century? Yet no clearer light rests upon those times than on the century which preceded them. But like that of the Old Italic version in the Western church, the age of the Peschito evidently dates back to a period when the literature of Christianity was in its infancy.

The universal reception of the Peschito version by the churches of the East from time immemorial, tends to a similar conclusion. It must be observed that the Oriental church was soon divided by the effects of theological strife into a variety of sects, as the Nestorians, Maronites, Jacobites, Copts, &c., sufficient accounts of whom may be found in the ordinary church histories. But amid their irreconcileable and bitter differences, all these parties have, at all times, regarded the Old Syriac version as the canonical standard of scripture. But as it is altogether inconceivable that, had this translation been put forth by any one of them in particular, it would have been at all received by the others, their common and steadfast acknowledgment of it demonstrates that it was made long before the beginning of those divisions. The veneration in which it is held,[4] and the jealous care with which

[4] *Quamvis linguæ Syriacæ usus communis sit apud distinctas diversarum religionum nationes, sacrorum tamen voluminum integritas summa semper cum religione servata est ab omnibus, ita ut nulla vel minima discrepantia in eorum*

its text has been watched over by different rival communities, spread from Edessa to China, must not only be considersd as a proof of a very early origin, but a guarantee for its literal integrity.

The absence of certain books (namely, the second and third Epistles of St. John, the second of St. Peter, the Epistle of St. Jude, and the Apocalypse) from the canon of the Peschito, suggests another argument for its antiquity. For either those books were unknown at the time when the version was made, or, being known, were not as yet universally recognised as canonical. But neither of these suppositions can consist with a date later than the middle of the second century.

Internal evidence is, moreover, supplied in the primeval character of its phraseology. For example: *episkopo*, plural, *episkopee*, is the Syriacized Greek for "bishop;" and *kashisho*, plural, *kashishee*, the equivalent for "presbyter" or "elder." Now, mark the way in which these terms are employed in the Peschito. In Acts xx. 28, St. Paul says to those who in verse 17 are called *kashishee d' idtho d' Ephesos*,—"the *presbyters* of the church of Ephesus,"—"Take heed therefore to yourselves, and to the whole flock over which"

lectione deprehendatur. Viget autem ea lingua primò apud Chaldæos Mesopotamiæ populos, hæresi Nestorianæ miserè obligatos; tum apud Syros Jacobitas qui Dioscoridis, Eutychetis, et Jacobi falsa dogmata secuti, Monothelitarum nomine dignoscuntur; tertiò apud Maronitas nostros, etiam Syros, &c.—GABRIEL SIONITA, *ad Psalt. Syr. Præfat.*, p. iii.

(dakimkun boh Rucho d' Kudsho episkopee) "the Holy Ghost hath constituted you *bishops*." Again: "A *bishop*" (Greek, *episkopos*, but in the Syriac, *kashisho*, "a presbyter") must be blameless," &c. (1 Tim. iii. 2.) "For a *bishop*" (Greek, *episkopos*, but in the Syriac, *kashisho*, "a presbyter") "must," &c. (Titus i. 7.) So Phil. i. 1, where the original Greek reads: "To the saints—with the *bishops* and *deacons*;" the Syriac has: "To the saints—with" *(kashishee vamshameshonee)* "the *presbyters* and *servitors*." So also 1 Tim. iii. 1: "If any man desire the office of a *bishop*;"—Greek, "the episcopate," but in the Syriac, *kashishutho, presbyteriatum*, "the office of a presbyter," &c. Michaëlis, adverting to this point, observes, "We know that the distinction between bishops and elders was introduced into the Christian church in a very early age; yet this distinction was unknown to the Syriac translator." But, whether this were the case or not, the phraseology certainly proves (to adopt the remarkable words of Bishop Marsh, in his notes on Michaëlis) "that the Syriac translator understood his original, and that he made a proper distinction between the language of the primitive, and that of the hierarchical, church." (Vol. ii. p. 553.)

On these and other accounts, the prevailing suffrages of learned men have always been in favour of the high antiquity and great importance of the Peschito version.

One of the earliest writers on the subject was

Guido Fabricius de la Boderie. In his preface to the Syriac New Testament, printed in the fifth volume of the Paris Polyglott, he does not scruple to attribute the work to St. Mark the evangelist. La Boderie was not held in high estimation as a man of strong powers of judgment; but in the opinion here advanced, he had on his side, as before observed, the constant tradition of the Syrian church.

Immanuel Tremellius, who published a valuable edition of the Aramaic New Testament, while he acknowledges the uncertainty which rests upon the author by whom, and the time when, the version was made, avows his conviction of its having been accomplished in the time of the apostles, or of their immediate disciples.[5]

So the author of the preface to the edition published by Trostius, extolling the Peschito as the most exact of all the translations of the New Testament, considers that it must have been made by one of the evangelists, or at least by some one who had seen and conferred with the apostles, and probably at Antioch.[6]

[5] *Interim veritate prorsus est consentaneum intra ipsa ecclesiæ Christi initia vel ab apostolis ipsis, vel eorum discipulis profectum esse.*—TREM. *in Epist. Dedic. N. T. Syr. ad Regin. Elizab.*

[6] *Versio est hæc Syra, sed omnium prima et antiquissima, inquam, sed omnibus aliis ut probatior et plenior præferenda: versio est adhuc dico sed vel alicujus ex evangelistis, vel omninò illorum qui Antiochiæ habuerunt ipsos Apostolos præsentes, quos de locis multis consulere et audire potuerunt.* —JACOB. MARTIN. *Pr. in N. T. Syr. Trostii.*

The later continental critics incline, in general, to refer it indeterminately to some time in the first or second century. De Rossi affirms it to be "very ancient;" Jahn, that it was not later than the second century; Bauer, not later than the third; Michaëlis, the close of the first century, in great likelihood by a Christianized Jew of Edessa. Among our own countrymen, Walton, Lowth, and Kennicott, are in favour of the times of the apostles; Adam Clarke refers it to somewhen "between the second and third centuries;" and Bishop Marsh, to some indeterminate time between the first and the fourth.

If the humble individual now writing were to presume to offer an opinion, it would be, that some parts of the translation were extant a considerable time before the completion of the rest.[7] The Gospels have a somewhat different style from the Epistles, which seems to indicate another hand, and an earlier period. They may have been executed before the close of the first century; but, as the apostolical writings were not, probably, collected and embodied with the other inspired books, till towards the middle of the second, it is not likely that any attempt at a complete version of the New Testament in the Syriac language would be made till after that event.

[7] Ridley thinks the Peschito consists of several versions made in the first century, in the same way as the Western Itala.

[The OBJECTIONS which have been urged against referring this translation to so an early an age, are not such as in anyway counterbalance the foregoing considerations in favour of it. One is taken from the presence of a few Latin and Greek words which were not current, it is said, among oriental writers before the middle ages. The word *kestunaree*, for example, (Matt. xxvii. 65,) is affirmed to be the same as the low Latin term *quæstionarii*, and to betoken a comparatively modern age. Father Simon, (Hist. Crit., ii. 164,) in reply to this objection, considers the word to be an erratum for *custonde*, a Syriac adaptation of the corresponding *koustódia* of the Greek text. According to Schaaf, *kostinar* is Aramaic for *præfectus rerum criminalium*. But, conceding that the word may be the same as the Latin *quæstionarius*, still it is not so modern a term as the objectors represent, found as it is in the works of St. Jerome in the fourth century.[8] Besides, the circumstance that the word may not be read in an earlier writer, conveys no necessary reason for concluding that it could not have been current long before.

So, too, in Matthew x. 9, *simo*, "silver," is said to be merely the *asimon* of the later Greeks. But this objection is founded in error, as we have *samo* and *sima* in Chaldee with the same meaning. In Romans i. 16, the Greeks are designated *Armoyee*,

[8] HIERON. in Joel, cap. ii.

which, as interpreted by the objectors to signify "Romans," betrays, it is said, a date subsequent to the erection of Byzantium into the metropolis of the empire by Constantine. But the word means literally *Arameans:* belonging originally to the Syrians, it was in after-times employed as a designation for Heathens in general. When used, therefore, by the Syrian translator, it merely expresses the import of the Greek name *Hellenes,* as used, after the manner of the New Testament, for the Gentiles at large. These are specimens of the objections which have been alleged against the great antiquity of this version by Wetstein and others; satisfactory replies to which may be found in the work of Michaëlis already quoted.]

III. The several books of the New Testament have a different arrangement in the *manuscripts* of the Syriac version, from the common one which is found in the printed editions of it. In the Peschito, the sacred volume is divided into three parts: the first contains the Gospels; the second, the Acts and three general Epistles; and the third, the Epistles of St. Paul, set forth in the usual order.

Nor are the books divided, as with us, into chapters and verses, but sectioned according to those apportionments of the text observed by the eastern churches in the public reading of the scriptures. Accordingly, at the commencement of each *pericope,* or lesson, there is found in most

manuscripts, either in the body or the margin of the page, a title or rubric, written in bold red letters, indicating the particular day, festival, or occasion, to which the lesson is appropriated.[9]

☞ In the Gospel and Epistle now rendered into English, these divisions have been preserved; the translator not considering himself at liberty to alter or omit them. Along with the successive lessons he has also retained their several rubrical titles. For particular expressions in these he is, of course, in no wise accountable, except for the faithful translation of them.

X. RELATION TO THE GREEK TEXT.

WHAT is the particular relation of the Peschito Syriac to the original text of the New Testament? The importance of this question must be evident to all conversant with sacred literature; but it is one, nevertheless, which, judging from the obscure, and, in some cases, self-contradictory, statements of biblical critics, is far from receiving a satisfactory answer. For students who are at the outset of these inquiries, it may be advantageous

[9] Father Simon mentions a manuscript in the Colbert library, in which the titles of the lessons are not given in the text, but alphabetical references to a tabular calendar, or annuary of readings, are employed in their stead.—*Histoire Critique*, ii. 170.

to remark, that, from the great antiquity of the sacred writings; the immense number of copies spread through so many regions of the earth; the persevering labour required to multiply them before the invention of printing; the intellectual, moral, and physical infirmities of transcribers,—for example, the exhausting nature of the employment; want of acquaintance, in many cases, with the language; well meant but injurious attempts at emendation; and, perhaps, in a few passages, wilful corruption of the text, either by omission or interpolation, for sectarian purposes;—from such causes as these, the scripture text became subject long ago to a large number of verbal or literal variations, which, though they do not interfere with the subject matter of Revelation, so as to impair the doctrinal, preceptive, historical, or prophetical INTEGRITY of the holy writings, are, nevertheless, of sufficient weight to justify the application of time, labour, and life, which some have devoted to the investigation of them, with the design of re-establishing the very letter of the inspired record in its original soundness.

Now, in ascertaining the correctness of a reading, it is necessary not only that it should have the consent of a number of manuscripts, but that those manuscripts should be independent witnesses. Among the known ancient MSS. of the Gospels, upwards of an hundred have an agreement, which, excepting inadvertencies of the pen,

extends to their very syllables.[1] This demonstrates a oneness of origin, identifying them as a specific CLASS, and rendering their testimony, in determining the claims of a reading, as that of but one witness. A similar principle of agreement will consociate others. On this ground it has been considered practicable to arrange the various manuscripts extant into certain defined assemblages,—variously termed classes, families, recensions, or editions, of text, which seem to have had a similar origin, and to have obtained a predominant reception among the churches of particular regions.

This idea seems to have been originally thrown out by John Albert Bengel; but Semler, of Halle, was the first who, to any considerable extent, carried into practice the enterprize it suggested.[2] To the late Dr. Griesbach the merit belongs of constructing, in the prosecution of this design, a system of verbal criticism which arrested the attention of the learned both in Europe and America, and which has exerted no small influence on the science of Scripture-interpretation. But the still more recent labours of Dr. Schulz, as embodied in his pre-eminently valuable edition of the Greek Testament,[3] have left those of all his predecessors far

[1] GRIESBACH'S Prolegom. sect. iii.

[2] SEMLERI *Apparatus ad liberalem Novi Testamenti Interpretationem.* Halæ, 1787. 8vo.

[3] *Novum Testamentum Græce. Textum ad Fidem Codicum, Versionum, et Patrum recensuit, et Lectionis Varietatem*

in the back-ground. Bengel considered the manuscripts of the New Testament as distributable into *two* great classes or "families," as he calls them,—the Asiatic and the African.[4] Griesbach has *three* classes or "recensions" of text; 1. The Alexandrine or Egyptian. 2. The Western, or that which was used among the churches of Africa, Italy, Gaul, and the greater part of Europe. 3. The Eastern, Byzantine, or Constantinopolitan, from the established use of it in that metropolis and patriarchate. It may be added, that in the work of Dr. Nolan on this subject,[5] a variation of terms is employed to express these classes; his Egyptian class answering to Griesbach's Western, the Palestine to the Alexandrine, and the Byzantine to the Eastern.

But the difficulties which attend on these systems are so undeniably great, that few men will be found who can give them their entire confidence. Some eminent philologists have deemed even Griesbach's a merely imaginary speculation; an ingenious device, as Professor Lee describes it, which serves no other end than to envelope a subject, not obscure in itself, in a sort of Egyptian

adjecit J. J. Griesbachius. Berlin, 1827. The text of Schulz is exhibited on the beautifully printed pages of Mr. Bagster's "Hexapla New Testament."

[4] *Apparatus Criticus ad N. T.*

[5] Inquiry into the Integrity of the Greek Vulgate, &c. 8vo.

darkness.[6] It certainly has not received that demonstration which the nature of the subject demands; while facts, on the contrary, are unfriendly to just conclusions in its favour. It would be naturally expected, for example, that did such a complete distinction of classes really exist, some ancient copies of the text would be found in complete conformity with one or another of them. But this is by no means the case. Dr. Schulz himself, "while he gives his opinion that the doctrine of different recensions is not to be rejected, candidly acknowledges, that there never was any authority by which the characteristics of the Alexandrine, Western, and Constantinopolitan recen-

[6] Prolegomm. to Bagster's Polyglot. vi. p. 69. A prejudice has existed against the labours of Dr. Griesbach, on account of his supposed heterodoxy on the doctrine of the supreme Godhead of our Saviour. It is but justice, however, to the memory of this great critic, to observe, that he himself repudiated the charge of heterodoxy as calumnious and malevolent; most solemnly invoking the Deity to witness the truth of his profession of faith in the Divinity of the Redeemer; regarding it as a doctrine so intimately interwoven with the testimony of scripture, that the one and the other must stand or fall together. He then specifies John i. 1—3, as holding forth an evidence for that truth which defies all rational exception. See his preface to the Apostolical Writings, 1775. However questionable the success of his labours in the particular end he contemplated, they present, nevertheless, a claim on the gratitude of the theological world, as having called into light an almost universal index to the resources available for the verbal criticism of the New Testament.

sions could be determined; that no MS. or version uniformly exhibits a text in such a clearly defined state as must assign it to some particular recension; but, on the contrary, even the most ancient show some marks of other recensions than those to which they have been assigned; that it is scarcely possible to show, in any respect, a particular character appropriate to any of the recensions, so called, and in what way any one may be distinguished from the rest; that there are no settled grounds whereby to determine the number and character of particular readings necessary to constitute any new recension, and that none of the documents of the various recensions exhibit them in an unadulterated condition, but more or less in a state of corruption and confusion."[7]

Some MSS., again, exhibit the characteristics of more than one recension in different parts, while others, as appears from the researches of the learned editor just quoted, belong to neither. Moreover, could the recensions of Alexandria, Constantinople, and the West, be well authenticated and defined, who shall prove that they are the *only* recensions? Michaëlis supposes four; Schulz at one time believed in five;[8] and Griesbach himself

[7] Schulz, Preface, 32—35, condensed by Prof. Turner. See Biblical Cabinet, vol. vii. p. 262. Confer also Schott, *Isagoge in Novum Fœdus*, p. 563, and Horne, ii. p. 69.

[8] *Curæ in Textus Evang.* Heidelb., 1820.

admitted the possibility of more than three.[9] But if this be the case, the evidence of three *only* must needs be partial and insufficient. For, (to employ the language of archbishop Laurence,) "if we suppose the existence of five or six, but bring only three to a comparison, it is manifest that we cannot possibly determine to which of the five or six any manuscript properly belongs; but merely that it possesses a closer affinity to one than to the other two of the three compared. Instead of establishing five or six classes, I confess that I see not good ground for the admission of even three. I do not, however, deny that these or more than these exist, because their existence is possible; but I contend that it has not been sufficiently proved."[1]

The foregoing remarks, though somewhat digressive, have, nevertheless, a bearing on the inquiry proposed at the outset of this section. The imperfection of the popular system of Greek recensions is manifest from its insufficiency to account for the peculiar readings of the Old Syriac version. If it be asked, to which of these three classes of text that version is related as its exemplar; it will not be easy to find a satisfactory answer. Some give us to understand that it was made from copies of the recension now known as the Byzantine, and others the Alexandrine, while Griesbach tells us it

[9] *Curæ in Epistolas Paulinas.* 1777.

[1] "Remarks on the systematical Classification of Manuscripts," &c. Oxon., 1814.

is not like any of them, and yet, on the other hand, not totally dissimilar from any : that in many [of its readings] it agrees with the Alexandrine, in more with the Occidental, and in some, also, with the Constantinopolitan.[2]

Without reference to the disputed theory of an Aramaic original for some parts of the New Testament,—for instance, the Gospel of St. Matthew and the Epistle to the Hebrews,— a theory, however, which has never been disproved ;[3] but taking the fact as granted, that the whole canon was composed in Greek, the occasional contrarieties between the version before us and the principal Greek exemplars can be accounted for, either by the circumstance of extensive alterations in the Syrian text, or the admission of a very high antiquity and a direct relation to the apostolical text in its earliest and purest state.

The first of these positions, which is that of Dr. Griesbach, (who thinks that the Peschito must have been revised repeatedly at various times from

[2] *Nulli harum recensionum Syriaca versio prout quidem excusa est similis est, verùm nec ulli prorsus dissimilis est. In multis concinit cum Alexandrinâ, in pluribus cum Occidentali, in nonnullis etiam cum Constantinopolitanâ.*

[3] For, after all that has been written on this point, who has been able to show that these two books were *not* originally composed in Hebrew, or the Palestino-Aramean of that day ? that the old Syriac text is not a scarcely-altered adaptation of them to an intimately kindred dialect ? or even that it is not the original itself ?

Greek MSS. of later dates and different recensions,) is not only unsupported by direct historical evidence, but appears to disagree with incontrovertible facts. We admit, indeed, that the archetypal manuscripts on which the version was made may not have been literally faultless, and that the work itself, as should be expected, has not descended to us through so long a series of ages with a text in all respects identic with that of its first copies; but where is the proof that it has been subjected to deliberate, intentional, and corrupting alterations? In what do they consist? when were they made? and by whom? We are not unacquainted with the changes to which other versions have been liable; but who is there who can specify the occasion when, or the party by whom, the Peschito Syriac has been so repeatedly altered? But an opposite conclusion is plainly indicated by historical facts; inasmuch as this version was from time immemorial the Received Text of the Oriental church at large, while the mutual and bitter jealousies of the factions into which that church has been rent ever since the early part of the fourth century, have rendered any injurious tampering with a document which they have all regarded with equal veneration as "the pure, the uncorrupted, the accurate," nothing short of a moral impossibility. Remembering, in addition to this, that it is undeniably the most ancient of all the Eastern versions, and that it was executed in the very region in which the

holy scriptures as a complete canon were first propagated, we conceive the other opinion to be far better entitled to our preference, which regards this version as an early and exact reflection of the primeval text of the New Testament.

The manuscripts on which the pen of inspiration first traced the evangelical doctrine have perished for ages. Their existence could not have been preserved without an extraordinary intervention of Providence, nor would their conservation have enriched the church with any essential advantage of which their decay has deprived her. In ordinary cases in which some valuable work has never been published, the preservation of the manuscript is a matter of importance. Of this description there are many inedited writings laid up in the great libraries of Europe. But so soon as a work is given to the world by the dispersion of a multitude of copies, the autograph itself becomes of inferior consideration. The original exemplar, like a grain of corn in the earth, may perish in oblivion; but the practical ends of its first existence may be carried out *ad libitum* by large and successive editions. And so it has been with the writings of the prophets, evangelists, and apostles. They were speedily and carefully collected into a volume, of which copies without number have been diffused through the world. As to the original autographs, the circumstances of the early church, which had no central locality or common *depositorium* for

such documents, were extremely unfavourable for their preservation. The peculiar property of no society in particular, they were properly looked upon as having been written for the benefit of the Christian community at large; and being transmitted from one place to another, and used as the models for numbers of copies, both public and private, they would be subject to constant physical deterioration. The frequent perils, too, which menaced the property and lives of the first Christians, will leave but little room for wonder at their total disappearance.

The writings of the apostles were, during the life-time of their authors, widely dispersed among the faithful. Of the Gospels and Epistles numerous copies must have been in existence before the close of the first century, and constituted what may be considered as the first, though a desultory, edition of the New Testament. Liable even these copies must have been to some varieties in the readings,—a circumstance almost inseparable from every extensive effort of penmanship; yet as the same error could not have obtained in every copy, the genuine expression might at all times, by a judicious collation, have been easily ascertained. And in the formation of the canon, by the collection of these separate treatises into one defined and ever-hallowed volume, which took place not later than A.D. 150, a preference would be, doubtless, given to such copies as best maintained, in all

respects, the integrity of the inspired record. At that early period no difficulty existed to prevent this settlement of a perfect text. Whatever openings were subsequently presented for the introduction of supposititious works or readings, no attempt could have been made in that one without immediate detection. The intelligence which pervaded the churches respecting the source and authority of each of the holy books, would prepare the way, at the proper time, for the determination and public acknowledgment of their number and sum. And of this primitive edition of the canon, —whether promulged at Ephesus, Rome, Jerusalem, Antioch, or Edessa,—which communicated a specific character to the sacred text during the second and third centuries, the antique Syriac version is, most probably, a well-delineated and therefore invaluable representation.

XI. RELATION OF THE PESCHITO TO SOME OTHER VERSIONS.

1. At what time the scriptures were first translated into Latin, has never been ascertained; but that one or more versions existed in that language at a very early date in the Christian era, is evident from the quotations found in the writings of Tertullian.[4] It appears, also, from a notice we have

[4] About A. D. 209.

in a treatise of St. Augustine,[5] that long before his time a number of Latin versions had been put into circulation, of various degrees of merit or defectiveness. But the diversity of these numerous publications soon became attended with great inconvenience. Performed in many cases by incompetent hands, their execution was exceedingly imperfect, and by the injudicious union of detached and incongruous translations, a kind of composite or patchwork text was becoming extensively received, which was at once distorted by erroneous renderings of the inspired record, and corrupted by the interpolation of marginal glosses.

The first known attempt towards rectifying these injurious tendencies, was made by St. Eusebius, bishop of Verceil, who died in 370. A monument of his labours, which were undertaken at the request of pope Julius, has been preserved in the *Codex Vercellensis;* but the results of this effort being far too limited to counteract the growing evil, towards the close of the same century Damasus, then bishop of Rome, employed St. Jerome to prepare a complete edition of the canon, based upon existing translations, but revised by the original Greek of the New, and the Hebrew and Septuagint version of the Old, Testament. This was the proper foundation of the Vulgate Latin, or received text of the Romish church, which, however, did

[5] *De Doct. Christ.* lib. ii. cap. 11.

not assume its present fixed condition without being made the subject of a series of emendations, for better or worse, by Cassiodorus in the sixth, by Alcuin, under the patronage of Charlemagne, in the eighth, by Lanfranc of Canterbury in the eleventh, century, and by many others, both before and since the invention of printing.

2. Now, among the number of primitive or ante-Hieronymian Latin translations, St. Augustine, in the place before referred to, distinguishes one of peculiar excellence, that he designates the ITALA, from the diocese, as some think,[6] in which it was in current use,—the Italic, of which Milan was the metropolis. Of this particular version a copy of the Gospels is generally considered to exist in the celebrated MS. of Brescia, *(Codex Brixianus,)* a manuscript written more than a thousand years ago, on purple vellum, in silver characters, which in many places have acquired, by time, the appearance of gold; and hence the name, sometimes applied to the copy itself, of *Codex Aureus.*

Between the version exhibited in this ancient document, and that of the Peschito Syriac, there is a remarkable harmony that demonstrates a fellow relation to the same original text. The perfect independence of these translations, the one made in the East and the other in the West, considered

[6] NOLAN'S Inquiry, preface; CAVE'S Governm. of Ant. Church, p. 127; ALLIX, On the Church of Piedmont, cap. i.

in connexion with their mutual resemblance, the literal character of their execution, and their extreme antiquity, both guarantee their general incorruptness, and identify them as undeniable and important witnesses for the archetypal Greek of the apostolic age.

[The Brescia and other remaining ante-Hieronymian Latin translations were published in 1749 by Blanchini, a priest of the Oratorian convent of St. Philip, in four stately folios, with the title, *Evangeliarum Quadruplex Latinæ Versionis antiquæ, seu Veteris Italicæ, editum ex Codicibus manuscriptis aureis, argenteis, purpureis, aliisque, plusquam millenariæ Antiquitatis.* Of the five MSS. printed in this work, four come under the denomination of *Itala;* they are those of Verceil, Corbeil, Verona, and Brescia: the fifth, or *Codex Forojuliensis,* is a corrected version of St. Jerome. A few years before this publication by Father Blanchini, Peter Sabatier, of Rheims, had edited both the Old and New Testaments, principally from the old Latin versions contained in these and the various Greek-Latin MSS., in three volumes folio;[7] the first two containing the Old Testament and Apocrypha, (including three versions of the Psalms,—the antique Itala, Jerome, and the Vulgate,) and the third, the New Testament.]

The affinity between the Peschito and Itala, so

[7] *Bibliorum Sacrorum Latinæ Versiones antiquæ, seu Vetus Italica, &c.* Remis, 1743.

strongly indicated in the Brescia MS., has never been altogether obliterated from the Vulgate Latin. It appears, especially, in the Gospels; a circumstance which is additionally accounted for by the corrections which that portion of the Vulgate received from Alcuin, as mentioned in a former section.

3. Some of the Oriental versions have also a direct dependence on the Syrian Peschito. Dupin affirms this of the Ethiopic, and of the Arabic Pentateuch published by Erpenius;[8] though this opinion has not the concurrence of the leading biblical critics.

Such a relation may be affirmed, however, with certainty, first, of the Persian Gospels which Walton edited in the Polyglot, from a MS. written in the fourteenth century, and which retains some of the words of its Aramean exemplar, and omits passages that are wanting in no other manuscript or version except the Syriac; as Matthew xxvii. 46; Mark vii. 34. Secondly, of the Arabic version of the Epistles, published also by Erpenius; and of certain unedited translations of the Psalms, the book of Job, and some portions of the New Testament, in use among the Arabian Christians.

The Armenian, too, though made from the Greek, (see *ante*, p. 45,) was afterwards retouched from the Peschito.

[8] *Dissert. Prelim. sur la Bible*, liv. ii. *c.* 4.

Hence the value of these several translations, in a critical point of view, is greatly diminished; inasmuch, as being merely versions of a version, they cannot be cited as direct renderings of the inspired original, nor can their testimony be received as individual or separate witnesses for the genuineness of any particular reading.

XII. CRITICAL USES OF THE OLD SYRIAC VERSION.

The ancient translations of holy scripture, and especially those of the New Testament, are of essential importance in determining its verbal integrity, and the signification of a large number of passages in it. In the former case, by a comparison of them with the best Greek manuscripts, we have a literal demonstration that the divine records have been transmitted to us in all essential respects unimpaired; and that the stream of Christian truth has flowed down to our own age, and is rolling onwards to bless the generations of futurity, as clear and copious as when it issued from the fountains of inspiration. Hence the great worth of such documents as the antique Itala, noticed in the last section; the *Coptic* version, the Old Testament portion of which is thought to have been made from the LXX., in the second or third century, and that of the New, between the third and the fifth; the Ethiopic, which "there is every

reason to believe was executed in the fourth century;" (see Horne's Introd. ii. 228;) the Gothic of Ulphilas in the fourth; and the Armenian in the early part of the fifth century. But if these different versions have been found thus useful in these serious inquiries, that one which takes precedence of all others in age and historical character for correctness, must possess a value too apparent to need an extended illustration.

This venerable translation makes, of all others, the nearest approach to the authority of the original Greek; and, in one point of view, may be said to partake of its authority, as far exceeding in antiquity the oldest manuscripts now extant in the latter language; while the manifest advantages enjoyed by the translators, and the fidelity with which they employed them, warrant us in considering the Peschito Syriac as the exponent of a very early edition of the sacred text, if not of the very copies which were in use among the first converts of the apostles.

Moreover, as belonging to the region in which so large a portion of the Bible was originally penned, and which was the very scene of the principal transactions described on its pages, this version is found rich in turns of expression that place in a peculiar light the geographic localities, the proper names, the *usus loquendi*, and many oriental habitudes, the apprehension of which will not fail to bring the student to a more interested

and profitable acquaintance with the evangelical history.

["The Syriac translator," says John David Michaëlis, "has frequently restored geographical names in the Greek Testament to their true Eastern orthography." Of this he gives several examples, and adds :—"The Syriac version, therefore, is the surest, and indeed the only, guide in discovering the etymology of geographical names; for the Arabic versions are too modern, and in other translations it was impossible to preserve the orthography of the East." (Introd. vol. ii. p. 43.)

[In another part of the same work, that distinguished philologist gives the following emphatic testimony to the excellence of this version: "The Peschito is the very best translation of the Greek Testament that I have ever read; that of Luther, though in some respects inferior to his translation of the Old Testament, holding the second rank. Of all the Syriac authors with which I am acquainted, not excepting Ephrem and Bar Hebræus,[9] its language is the most elegant and pure,

[9] Gregory Bar-Hebræus, or Abu'l Faragius, was a native of Malasia, near the rise of the Euphrates; and died bishop of Alep, and primate of the Jacobites, in 1286. He is one of the most celebrated scholars of the East. In an age when an almost universal torpor and blindness had befallen the church, this eminent Syrian devoted his life to the study and exposition of the holy scriptures, and the advancement of religious literature. His *Horreum Mysteriorum*, which is said to be a valuable commentary on the Bible, has never been edited :—

not loaded with foreign words, like the Philoxenian and other later writings, and discovers the hand of a master in rendering those passages where the two idioms deviate from each other. It has no marks of the stiffness of a translation, but is written with the ease and fluency of an original; and this excellence of style must be ascribed to its antiquity, and to its being written in a city which was the residence of Syrian kings." (Vol. ii. p. 40.)]

Accordingly, the Peschito has been more extensively appealed to in the higher departments of New-Testament criticism, than any other instrument of that description. But they who are familiar with these subjects are aware that interpreters of scripture in this country have yet a treasury of comparatively unexplored resources before them, in a more diligent study of this valuable legacy of the primeval church.

The peculiarities of the Syriac version have been professedly given by Drs. Mill and Wetstein, in their apparatus to the New Testament. But these collections make no approach to completeness, and abound in mistakes, arising mainly from their having been taken, not from the Syriac text itself,

Some extracts from it are given in the *Bibliotheca Orientalis* of Asseman, tome ii. Abu'l Farai is best known by his compendium of Universal History, a work which was translated into Latin by Pococke, and published in 2 vols. 4to, at Oxford, in 1663 and 1672.

but from the Latin translations of it. The elaborate work of Dr. Mill contains hundreds of errors, in consequence of this short-coming.

XIII. SUPPLEMENTS TO THE SYRIAC CANON.

The New-Testament canon, as we have already remarked, has differed in extent, in the Eastern church, from that which has always obtained in the West. For though all the contents of the latter exist in the Aramaic language, yet the Peschito version, the received text of the Syrian church, does not include, as already said, the second Epistle of Peter, the second and third Epistles of John, the Epistle of Jude, or the book of Revelation. These are not found in any manuscripts of the Peschito, nor are they marked for public reading in the Syrian lectionary or Synaxarion; and hence the observation of Father Simon, that the editor of the London Polyglott must have taken the lessons into which they are there divided from some more modern copy. These omissions in the Peschito are accounted for by De Dieu, conjecturally, that though extant among the Syrians at a period equally early with the other parts of the canon, their title to a place among them had not then been universally agreed upon. With regard to the *Apocalypse*, Professor Storr argues, that it cannot be proved that it was originally wanting in the Syriac version. The apparent

obscurity of its contents, and the fear of disseminating Chiliastic views, may have restrained the public use of it in the churches, and thus have made copies of it to be scarce: and this would account for the want of them in the manuscripts which have been brought from Mesopotamia to Europe: and, secondly, it is certain that the book of Revelation was known among the Syrians at a very early date, because it is quoted in the fourth century by Ephrem, in his ascetic writings, as a production of St. John the divine; and in the earlier part of the third century, Hippolitus, who was probably bishop of Aden, in Arabia Felix, and was held in high estimation by the Syrians, vindicated it against the attacks of Caius: finally, in the second century, Theophilus, bishop of Antioch, quotes passages from it in his work against Hermogenes.[1] The Syriac Apocalypse was first edited by Ludovicus De Dieu, from a manuscript of Scaliger's, now laid up in the university library at Leyden.[2] The four *Epistles*, as appears from internal evidence, must have been translated from the Greek. The age of the version is undoubtedly considerable, the second Epistle of St. Peter being quoted in Syriac by Ephrem; though it is true that author might have himself translated the passage. The general opinion has been, that they

[1] Storr Bibl. Theolog. sect. iii. Euseb. E. H. iv. 24, Hug, Introd. i. sect. 65.

[2] No. 18.

were rendered by Mar Aba, a primate of the East, between the years 535 and 552. They were first printed by Dr. Pococke in 1630, from a beautiful manuscript belonging to the Bodleian library,[3] accompanied with a Latin translation, and the text of the original Greek. The four Epistles and Apocalypse, together with the omitted passages in John viii, and 1 John v, are now found in most of the printed Syriac Testaments.

XIV. EDITIONS OF THE PESCHITO.

Of these we will proceed to give a few practical notices, setting them down in their chronological order, so as to convey an idea of the history and state of the printed text of this ancient version.

1. Widmanstad. Vienna, 1555, in quarto.—Three years before this date, a manuscript copy of the Peschito was first brought into Europe by Moses of Merida, a presbyter of Mesopotamia, who had been sent by Ignatius, patriarch of Antioch, on the twofold mission of acknowledging the submission of the Maronite church to the see of Rome, (then held by Julius III.,) and of printing for the first time their favourite text of the New Testament.[4] Such, however, was the low state of

[3] A. 2909, 126.

[4] He had two MSS. with him, which were probably two continuous volumes. Indeed, the first of them, comprising the four Gospels, is still in the imperial library at Vienna. It is said to have been written at Mosul, on the Tigris.

Oriental learning at that period in the West, that great difficulty was experienced in finding a competent editor for the work, till John Albert Widmanstad, an eminent civilian, who had made some proficiency in the language,[5] was moved to the undertaking, and assisted by Moses, with William Postel, was enabled, under the patronage of the emperor Ferdinand, to accomplish it in 1555.[6] The edition consisted of a thousand copies; five hundred of which were sent into the East, and the remainder reserved for the emperor's own disposal. The beauty of this impression is admirable. Those books only are included which constitute the Syrian canon, as before enumerated. The divisions, or lessons, are indicated in tables at the end, as well as set forth in their proper places in the body of the page, in the bold Estrangelo character.

II. Tremellius. In folio. Geneva, 1569.—Immanuel Tremellius, of Jewish extraction, was Professor of Theology at Heidelburgh. His edition

[5] Widmanstad had begun the study of Syriac, as he himself says, under Theseus Ambrosius, also a lawyer, who had derived his own knowledge of the language from some priests, (Acurius, Moses, and Elias by name,) who had come from the East to the Lateran council under Leo X.

[6] Simon (ii. 171) says 1562; but this date must have been affixed to a merely new title-page. On the original one there is no year; but that of 1555 is found at the end of the preface, at the close of the emperor's address, and at the end of several of the books.

of the Syriac Testament is printed in Hebrew letters,—a matter, perhaps, of necessity, as no Syriac types at that time were in existence, except the fount belonging to the imperial establishment at Vienna. The text is pointed according to the Chaldee analogy ; and in conformity with that language he has characterized the third person masculine singular of the future of verbs by the letter *yod*, instead of the Syrian *nun*. The whole is accompanied with a Latin translation, which has been commended as literal. He dedicated the work, in a Latin epistle, to queen Elizabeth.

III. That in the BIBLIA REGIA, or Antwerp Polyglott, volume the fifth, which was printed in 1571.—Here is a twofold copy of the Peschito ; one in Syriac, and the other in Hebrew letters with Chaldee points. This department of the Antwerp Polyglott was conducted by Arias Montanus and Guy le Fevre de la Boderie, the latter of whom was also the author (though not without obligations to that of Tremellius) of the Latin version. This edition adheres strictly to the Syrian canon, and follows the text of Widmanstad, collated with an ancient MS. which had been brought from the Levant by William Postel.

IV. PLANTIN. 8vo. Antwerp, 1575 ; in Hebrew characters, unpointed.—It has the various readings of the MS. last mentioned. An excellent and uniform companion to the Hebrew Bible by the same printer.

V. Plantin. 16mo.—Hebrew letters, with the various readings.

VI. De la Boderie. 4to. Paris, 1584.—This edition is accompanied by the Greek text, the Roman Vulgate, and an interlinear, though not very literal, Latin translation. There is a long and singular dedication addressed to Henry III. by the editor, who is pronounced by J. D. Michaëlis to have been "a profound linguist and a zealous advocate for the (Roman) Catholic religion, but incredibly weak and superstitious."

VII. Elias Hutter. Norberg, 1600.—Here the Syriac, which is printed in Chaldee letters, is one of twelve languages. Hutter was the first who attempted to supply the books and texts deficient in the Syrian canon. He did this by a translation of his own. He also added, in the same way, the Epistle to the Laodiceans. The work is held but in slight esteem.

VIII. Martin Trostius. 4to. Cöthen, 1621. —This is in Syriac letters, and, like Widmanstad's, partially pointed. It has a Latin version and various readings.

IX. In the Paris Polyglott. 1645.—Mons. Le Jay, the editor of that magnificent work, was assisted in this portion of it by Gabriel Sionita, S.T.D., a learned Maronite long resident in Europe, who first pointed and lined the text (in Syrian characters) according to the full Oriental pronunciation. In this edition are incorporated the four

General Epistles, which had then recently been printed by Dr. Pococke, and the Apocalypse, with some emendations, from the text of De Dieu. The Latin translation, the work of Sionita, is replete with inaccuracies,

X. Bishop WALTON in the LONDON POLYGLOTT.—The Syriac New Testament in the fifth volume of this invaluable collection was printed (in 1657) from the text of Sionita in that of Paris. In addition to the supplementary parts found in the latter, it contains also the passage from John vii. 53 to viii. 11. This section, which is entitled in Syriac, "The lesson concerning the woman, the sinner, which is not in the Peschito," is prefaced by a notice to the effect that the following pericope, wanting in all Syriac exemplars hitherto made known, had then been drawn from the library of archbishop Usher. It does not appear that the document thus employed has been preserved; nor does such an one stand enregistered in the Catalogue of the archbishop's MSS. Dr. Marsh had reason to be of opinion that it was taken from one of the later MSS. of the Philoxenian version, in which the passage in question was written in the margin. The much-disputed text, 1 John v. 7, is not printed.

XI. ÆGIDIUS GUTBIR. 12mo. Hamburg, 1664, and subsequently, with corrections, at Frankfort.—A convenient and much-used edition. It varies, as to pointing, from the text of Sionita and

Walton, the editor having preferred the punctuation of an exemplar which had been lent to him by M. L'Empereur. These variations, with certain diversities in the readings, are specified in a copious appendix. Like Tremellius, Gutbir has inserted a translation of 1 John v. 7. The Latin version extends only to St. Matthew. This neat Syriac Testament, the typography of which is uniform and pleasant, is generally to be obtained bound with a small lexicon of one hundred and twenty-eight pages, the work also of Dr. Gutbir.

XII. Christian Knorre, of Rosenroth. Sultzbach, 1684.—Similar to the unpointed editions of Plantin, in Chaldee letters.

XIII. That of the Society de Propaganda Fide. Folio. Rome, 1703.—It was printed for the use of the Oriental churches; but, like the Arabic version from the same press, is not available for critical purposes.

XIV. Schaaf and Leusden. 4to. Leyden, 1709 and 1717.—This is considered a more correct edition than preceding ones, both as to the Syriac text and the Latin version which accompanies it. That of 1717 is preferable. The vowel-points of a considerable portion of the first half of this work are arranged upon a different principle from those of the remainder. This discrepancy was occasioned by the attachment of each editor to a different system of punctuation. Leusden's system is employed as far as the one hundred and eighty fifth page of

the first edition. Of Schaaf's incomparable Lexicon something has been said before.

XV. REINECCIUS, in his "Bible in four Languages," in three volumes folio, published at Leipsig, 1750.

XVI. JONES. *Textus sacrorum Evangeliorum Versionis simplicis Syriacæ juxta Editionem Schaafianam, collatus cum duobus ejusdem vetustis Codd.* MSS. *in Bibliotheca Bodleiana repositis, nec non cum Cod.* MS. *Commentarii Gregorii Bar-Hebræi ibidem adservato, a Ricardo Jones.* 4to. Oxon. 1805.

XVII. BUCHANAN and LEE. 4to. London, 1816.—This was published at the expense of the British and Foreign Bible Society; primarily for the use of the Syrian Christians in India, under the superintendence of the Rev. Dr. Buchanan, and, after his death, the care of Professor Lee.

XVIII. In BAGSTER'S POLYGLOTT. Folio and 4to. London, 1831.—The Syriac version is here given after the text of Widmanstad, collated with the improved modern edition last mentioned, by the distinguished Orientalist who completed it.

XIX. BAGSTER. 12mo. A neat edition.—The Peschito text is that of Widmanstad in 1555; the supplementary portions are from the Philoxenian.

[The most important MANUSCRIPTS of the Syriac Testament, which have been brought at various times into Europe, are deposited in the following great libraries:—

1. *Vienna.*—These are described by Lambecius and Kollar in the *Commentaria de augustissima Bibliotheca Cæsarea Vindobonensi,* published in folio volumes at intervals between 1665 and 1782.

2. *Leyden.*—As given in the *Catalogus Librorum Biblioth. Lugduno-Batavæ,* 1716—1741.

3. The *Vatican* at *Rome,*—described in the Catalogue of Joseph Asseman, in three vols. folio. Rome, 1756.

4. The *Medicean* at *Florence,*—enumerated in the *Bibliotheca Medicea* by Stephen Evodius Asseman. 1742.

5. The *Royal Library* at *Paris,*—described in the first volume of the *Catalogus Codicum manuscriptorum Bibliothecæ Regiæ, Parisiis.* 1739.

6. The *Bodleian* at *Oxford.*—Of these an account is given in the first part of Uri's *Bibliothecæ Bodleianæ Codicum manuscriptorum Orientalium Catalogus,* 1787; whilst others in various libraries in England and Ireland are set forth in the *Catalogi Librorum manuscriptorum Angliæ et Hiberniæ in unum collectæ.* Oxon., 1697.

7. A remarkable Syriac copy of the Old and New Testament, in ample folio, was brought from India by Dr. Buchanan, and deposited, with several others, in the *University Library* at *Cambridge.* This MS., which is supposed to have been executed in the seventh century, is illuminated on strong vellum, and written in triple columns, in the rough Estrangelo character. The sum of the words con-

tained in every book is registered, after the manner of the Hebrew Masorites. Descriptions of this interesting relic may be found in the Christian Observer, vols. ix. and xii.; the Rev. T. H. Horne's "Introduction," vol. ii. p. 229; and in Buchanan's "Researches," p. 229.]

XV. THE KARKAPHENSIAN VERSION.

It was understood among Oriental scholars in the last century, that a version of the scriptures existed in a dialect of the Aramean spoken by the Nestorians in the mountainous parts of Assyria. But beyond this simple circumstance scarcely any thing was known of it. The work had been referred to by Asseman, in his *Bibliotheca Orientalis*, as having been frequently quoted, along with the Peschito, in the inedited commentary of Abu'l Farai, and designated by that writer the *Karkaphensis*, or the "mountain" version.[7] In the uncertainty which prevailed on the subject, some conjectured that this Karkaphensian Syriac was a distinct translation, while others were of opinion that it was only a particular recension of the Peschito. The question has been set at rest in our own day by the investigations of the learned Romanist Pro-

[7] *Præter, duæ aliæ Syriacæ, præter simplicem cui pressè inhæret, versionis identidem citantur nimirum Heracleensis et Karkaphensis, hoc est Montana, qua videlicet incolæ montium utuntur.*—Assem. *Biblioth. Orient.*, vol. ii. p. 283.

fessor (now bishop) Wiseman, who has determined it in favour of the latter opinion. From an examination of a copy of this manuscript edition found in the Vatican, it was ascertained that the text is founded on the Peschito, but modified by occasional alterations, especially in the orthography of proper names and Græco-Syriac words, after the manner of Thomas of Harkel in the Philoxenian version. It was prepared in the monastery of St. Aaron on Mount Sigara in Mesopotamia,—a circumstance from which the work may have derived the name of *Karkufita : Karkupho* signifying "the head," and also "the summit of a mountain."

[To those who wish to pursue more extensive inquiries on the subjects of these notices, the following Memorandum of works expressly on this branch of study may not be unacceptable.

1. Reusch, J. W.—*Syrus Interpres cum Fonte N. T. Græci collatus.* Leipzig, 1742.

2. Michaelis, J. D.—*Curæ in Versionem Syr. Actuum Apostolicorum : cum Consectariis criticis de Indole, Cognationibus, et Usu Versionis Syriacæ Tabularum Novi Fœderis.* 4to. Gottingæ, 1756.

3. Adler, G. C.—*Novi Testamenti Versiones Syriacæ, simplex Philoxeniana, et Hierosolymitana, denuò examinatæ, et ad Fidem Codicum manuscriptorum Bibliothecarum Vaticanæ, Anglicæ, Assema-*

nianæ, Mediceæ, Regiæ, &c.; novis Observationibus atque tabulis æri incisis illustratæ. 4to. Hafniæ, 1789.

4. WETSTEIN.—*Libelli ad Crisin et Interpretationem Novi Testamenti.* 8vo. Halæ, 1766. This volume, edited by Semler, contains the valuable but scarce treatise of Dr. Glocester Ridley on the Syriac versions, referred to on a preceding page.

5. BERNSTEIN, G. H.—*De Versione N. T. Syr. Heracleensi Commentatio.* Lipsiæ, 1822.

6. HIRZEL, Ludovicus.—*De Pentateuchi Versionis Syriacæ, quam Peschito vocant, Indole, Commentatio critico-exegetica.* 8vo. Lipsiæ, 1825.

7. WISEMAN, N.—*Horæ Syriacæ, seu Commentationes et Anecdota Res vel literarias spectantia.* 8vo. Romæ. Compared with Dr. LEE's Prolegomena to Bagster's Polyglott, pp. 41, 42, of the 4to. edition.

8. CREDNER, C. A.—*De Prophetarum Minorum Versionis Syr. quam Peschito dicunt indole, Dissertationes philologico-criticæ. Dissertatio* i. Gotting. 1827. 8vo.

9. LENGERKE, C.—*Commentatio Critica de Ephræmo Syro, S. S. interprete; quâ simul versionis Syr. quam Peschito vocant, lectiones variæ ex Ephræmi commentariis collectæ exhibentur.* Halæ, 1828. 4to.]

XVI. OF THE FOLLOWING TRANSLATIONS.

With regard to these, the writer may be permitted to state, that the diffidence with which he submits them has been much increased by the want of some critical friend possessed of sufficient leisure to inspect the undertaking, and to afford him the advantages of his counsel. This deficiency he has endeavoured to remedy by the use of some of the valuable authors already referred to, and by repeated and studious revisions of the work itself.

But, after all his efforts, the translator is painfully sensible that the version falls greatly below the standard of excellence which he had presumed to contemplate; and he now offers it, not only for the perusal of the general reader, whose edification, he is convinced, as a portion of the holy scriptures, it is able to advance, but also for the examination, and, where needed, the critical emendation, of better scholars than himself. He would not, therefore, say, that (in customary phrase) he throws himself upon the indulgence of his readers, inasmuch as a failure in a work of this kind does not admit of toleration consistently with integrity in the judge of it. The word of God must not be trifled with; and to denounce an incorrect or unworthy representation of its teachings, is a duty that is owing to the church and the world. So far, then, from deprecating a competent criticism,

he will esteem the faithful, kind, and honourable exercise of it, a favour to himself, and a service to the branch of study to which the present volume is dedicated.

It will be proper to observe, that the translations have been made directly from the Syrian text, and not from any version of it in any other language; though it is but honesty to state, that having had the Latin ones of Walton, Gutbir, (on St. Matthew,) and Schaaf, at hand, the writer often felt a natural curiosity to compare them with his own, and did so in several places with considerable advantage.

It has been also his study to render the Syriac as literally as the structure of the two languages would allow; his object having been, not merely to execute a translation of the Gospel and Epistle now offered, but to present as faithfully as possible a representation of the peculiar cast of expression which they possess in the venerable text of the Oriental church.

On this account, the ordinary choice enjoyed by a translator between the literal and the free method of rendering his subject could not be exercised; since the translation here, to be of any specific utility to the biblical student unacquainted with Aramaic, must, of necessity, be given *ad verbum*. It should be such a version as that defined by a great master in the science of interpretation: "an exact image of the original or archetype, in which

image nothing should be drawn either greater or less, better or worse, than the original; but so composed, that it might be acknowledged as another original itself. It follows, that a translator should use those words, and those only, which clearly express all the meaning of the author, and in the same manner as the author."[8] And this has been humbly, but strenuously, attempted in the present undertaking, both with regard to the grammatical signification of words and their collocated order. To render the text literally, however, in all its parts, could not be done without lapsing into barbarism: but the cases which seemed to require some latitude of expression, whether in the enallage of a tense, the transposition of a member of a sentence, or the metaphrase of an idiom after the sense rather than the letter, have never been yielded to without reluctance.[9]

It need not be remarked, that such a plan would not admit of an artificial elegance of style, after the manner, for example, of Castalio, and others. Had the writer been ambitious of any thing of this kind, he must have sought for some more appropriate document on which to make the essay: for the task which it has been his sacred delight to fulfil, almost forbad even a paraphrastical expression, and demanded that verbal faithful-

[8] Ernesti, ed. Henderson, p. 135.

[9] The more considerable idioms have been set down in the argin.

ness to the original; that scrupulous parsimony and careful pondering of words; that *tenacitas verborum, cum perspicuitate sententiæ*, which St. Augustine so commends in the unpolished Italic version;[1] that determination, in short, to translate literally, not diffusively; to employ such words, and those all in meaning, number, and collocation, as would best delineate a true copy of the original; and, (following the principle laid down by Morus,) so "to exhibit the writer's thoughts in our own language, as to make it apparent, that had he himself used our language, he would have expressed this proverb, that exclamation, that formula of speech, just as the translator has done."[2] But when we apply such a principle to the rendering of THE TRUE SAYINGS OF GOD, we may well ask, with the deepest awe, "Who is sufficient for these things?"

[1] AUG. *De Doct. Chr.*, lib. ii.

[2] MORUS, *Dissert. de Discrimine Sensûs et Significatione, &c.*

ON THE

ORIGINAL LANGUAGE

OF

ST. MATTHEW'S GOSPEL.

THE Gospel of St. Matthew, for dignity of subject-matter, simplicity and beauty of style, and repleteness with the great truths of SALVATION, is worthy of its position in the archives of the New Covenant. It is a history, communicated by the Deity himself, of that vast transaction by which eternal life has been recovered to us by Him "who was delivered for our offences, and raised again for our justification." But it is more than history, even though inspired; it bears the character, in common with the other evangelical scriptures, of a document which not only recounts the cost and manner of our Ransom, but declares as well the mind, the purposes, and promises of a reconciled God to his redeemed creatures. Thus we may regard it as one of the title-deeds which the hand of Inspiration has indited, sealed, and made over

to our world, to attest the reality of our redemption by the mediation of the God-Man, and to assure the believer of his true and inviolable right to immortality and heaven.

To dwell, however, on the theological contents of this precious record, in the way of comment or exposition, does not come within the scope of the present article, which, serving as a kind of preface to the translation of the Gospel itself, is designed to refer exclusively to the LANGUAGE in which it first proceeded from the pen of the evangelist. This has been long a subject of extensive controversy, and one that, judging from recent indications, still occupies considerable attention among divines on the Continent.

While many eminent moderns have regarded the ordinary Greek text as the archetype, the general tenor of ancient tradition would lead to the belief that St. Matthew wrote in the vernacular dialect of Judea; which, as we have seen, was at that time the Palestinian Syriac, then (and afterwards by the early ecclesiastical writers) called "Hebrew."

Certainly many *a priori* considerations would favour such a conjecture, even were there no direct evidences to confirm it. The announcements of revelation had hitherto been embodied in Hebrew. The apostolical commission enjoined that the Gospel should be first preached to the Hebrew nation. The primeval church consisted mainly of Hebrew converts; and hence the manifest propriety of a

summary of the evangelical history and doctrine for the use of that church in their own tongue, as well as for the information and conversion of their Jewish brethren, who continued to use that language in Palestine and various countries of the East.

Now, when we turn to the testimony of authentic tradition, (and on points like these its authority is legitimate and valuable,) we find it decisively affirming that such a provision was made, in the Gospel before us. The evidence is, in substance, as follows :—

I. PAPIAS, a contemporary of Polycarp, and, according to Irenæus, a disciple of St. John, declares that "Matthew wrote his Gospel Ἑβραΐδι διαλέκτῳ, 'in the Hebrew dialect,' which every one interpreted as he was able." EUSEBIUS, *Hist. Eccles.* lib. iii. cap. 39.

II. IRENÆUS, a disciple of Polycarp, and bishop of Lyons, speaking of the four Gospels, says, "Matthew among the Hebrews wrote a Gospel in their own language, while Peter and Paul were preaching the gospel at Rome, and founding the church there." *Apud* EUSEB. *Hist. Eccles.* lib. v. cap. 8. In a fragment, also, of Irenæus, edited by Dr. Grabe, it is said that "the Gospel according to Matthew was written to the Jews, for they earnestly desired a Messiah of the posterity of David. Matthew, in order to satisfy them on this point, began

his Gospel with the genealogy of Jesus." *Spicileg. Patrum*, tom. i.

III. The learned Alexandrian catechist, PANTÆNUS, (in the second century,) in his missionary travels in India, found there, in the hands of several who had already heard of Christ, the Gospel of St. Matthew, written in the Hebrew language, which Bartholomew, one of the apostles who had preached there, had delivered to them. EUSEB., lib. v. cap. 10.

IV. ORIGEN (whose words are handed down by Eusebius, lib. vi. cap. 25) has this statement: "I have learned by tradition concerning the four Gospels, which alone are received without dispute by the church of God under heaven, (that) the first was written by St. Matthew, once a tax-gatherer, afterwards an apostle of Jesus Christ, who published it for the benefit of the Jewish converts, composed in the Hebrew language." And again, in his Commentary on John: "We begin with Matthew, who, according to tradition, wrote first, publishing his Gospel to the believers who were of the circumcision."

V. EUSEBIUS, who had collected the foregoing testimonies on a subject which, in that day, seems to have been considered as unquestionable, thus records what he evidently believed to be the historical fact: "Matthew, having first preached to the Hebrews, delivered to them, when he was preparing to depart to other countries, his Gospel

composed in their native language." *Hist.*, lib. iii. cap. 24.

VI. JEROME affirms that "Matthew composed the Gospel of Christ in the Hebrew language, and wrote it with Hebrew letters; but who the person was who afterwards translated it into Greek, is not satisfactorily known." *Catalog. Viror. Illustr.*, *voce* MATTHÆUS.

VII. The SUBSCRIPTIONS to many MSS. and versions bear the same testimony. Various important *Greek* codices of Matthew close with the statement that he wrote his work in Hebrew; and with this the Syriac and Arabic versions are coincident. The subscription of the former is found in the proper place in the present volume; and that of the Arabic reads as follows: "Here ends the copy of the Gospel of the apostle Matthew. He wrote it in the land of Palestine, by the inspiration of the Holy Spirit, in the Hebrew language, eight years after the bodily ascension of Jesus the Messiah into heaven, and in the first year of the Roman emperor, Claudius Cæsar."

VIII. The same tradition held undisturbed currency in the church in following ages, as appears from successive statements in the works of Dorotheus, Athanasius, Cyril of Jerusalem, Epiphanius, G. Nazianzen, Chrysostom, Augustine, Theophylact, and Nicephorus Callisti; and, among the Orientals, those of Barsalibæus, Ab'ul Farai, and Ebed Jesu; the testimonies of most of whom may be found in

the elaborate treatises of Nathanael Lardner and Schröder.

Of the biblical critics who have yielded to the force of these testimonies, we may mention Alber, Bellarmine, Casaubon, Calmet, Cave, Campbell, Adam Clarke, Du Pin, Eichhorn, Hammond, Harwood, Michaëlis, Mill, Owen, Pritius, Simon, and Tillemont. There are others, however, of equal eminence who as strenuously contend for a Greek original. Of this class are Beausobre, Calvin, Le Clerc, Edelmann, Erasmus, Fritsche, Hales, Hug, Lardner, Masch, Richard Watson, and Wetstein. The arguments, however, of these distinguished men (a summary of which may be seen in the Rev. Hartwell Horne's "Introduction," vol. iv. p. 262) have failed to invalidate the force of that traditionary evidence which must ever give the balance in favour of a Hebrew autograph.

But, after all, may there not be truth on both sides? That St. Matthew wrote in Hebrew, is the averment of all antiquity; but this may not be an exclusive fact, inasmuch as the canonical Greek Gospel may be a rendering, by the inspired evangelist himself, of the record that he had previously made in the language of Palestine. This principle, which is by no means a recent one, and which has of late years been extensively entertained, obviates the serious difficulties of the subject, by harmonizing the argument arising from the univocal tradition of the ancient church, with that so strongly

urged by writers who have taken the opposite view, deducible from the deep character of originality impressed upon the Greek text.

The Nazarenes and Ebionites, who were the immediate descendants of the first Jewish converts to Christianity, were in possession of a Gospel written with Hebrew letters in the Chaldee dialect,[1] which bore the interchangeable titles of "the Gospel according to the Hebrews," "the Gospel of Matthew," "of the Apostles," and "of the Twelve."[2] Though the existence of this work was not unknown both in the Greek and Latin churches, yet, from its extreme scarceness, and the almost universal ignorance among Christians of the language in which it was written, but very few of the early ecclesiastical writers have spoken of it with the certainty resulting from personal acquaintance. Origen not infrequently quotes it,[3] but never as

[1] Jerome *adv. Pelagianos, Op.*, iv. 533.

[2] Some think that the Gospel of the Nazarenes, and that used by the Ebionites, were distinct works: the greater likelihood is, that they once had the same textual ground-work, but had been separately subjected to different mutilations and additions. From the few fragments that remain, it would appear that the Nazarene copies retained the larger measure of resemblance to the original.

[3] *Comment. in Matt., et alibi.*

possessing the same authority as an unquestionably inspired and uncorrupted record; and St. Jerome showed the opinion he had formed of its importance, both by transcribing a copy of it himself, and translating it into Greek and Latin.[4]

There can be little doubt that the Nazarene Gospel was founded upon the original Aramaic document of St. Matthew. That such was Jerome's conviction, is evident from his own words. "Matthew," says he, "composed the Gospel of Christ in the Hebrew language, and wrote it with Hebrew letters. There is, moreover, at present in the Cæsarean library (for which we are indebted to the distinguished zeal and industry of the martyr Pamphilus) a copy of the Hebrew itself. And it was by the Nazarenes of Beræa, a city of Syria, who use this book, that I was enabled to make a transcript of it." *(Catal. Vir. Illustr.)* Again: "In the Hebrew Gospel according to the apostles, or, as is generally supposed, according to Matthew, which is indeed written in the Syro-Chaldee language, but with Hebrew letters, which the Nazarenes use even at the present day," &c. *(Dialog. contra Pelagianos.)* And again: "In the Gospel which the Nazarenes and Ebionites use, which I lately translated from Hebrew into Greek, and which is by most persons called 'the authentic Gospel of Matthew,'" &c. *(Comment. in Matt.)*

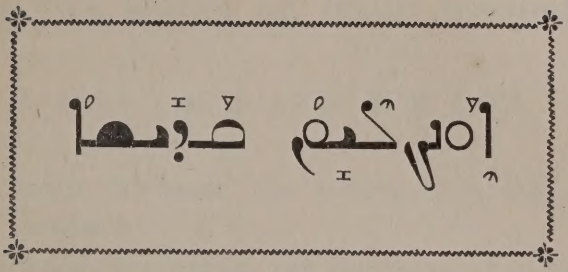
[4] *De Vir. Illustr., Op.*, iv. 102.

Nevertheless, the translations of Jerome, the corrupted copies of the Nazarenes and Ebionites, and the original exemplar itself, have alike perished. Nor is it difficult to account for such a fate. The work itself appears to have been designed from the first for a particular people, sufficient provision being made for the communication of the same doctrines, facts, and even expressions included in it, to the church at large, through the medium of the canonical Greek text. While the scriptures of the Greek New Testament kept pace in their diffusion with the progress of Christianity itself, the Hebrew Gospel remained in the exclusive possession of the descendants of the parties for whose use it had been written, who sufficiently proved their unworthiness of such a trust by those mutilations and corruptions of the sacred text by which they sought to justify their own aberrations from the truth. Thus the record itself soon became too intrinsically worthless to create regret for its loss. The Nazarenes themselves passed away, and their favourite Gospel soon ceased to be known among men. Some exemplars may have been preserved for a time in public collections of MSS., (as was the case with that one in the library at Cæsarea,) but these would not survive the devastation to which the country was destined to be so repeatedly subject from the Saracens and other invaders, nor is it probable that a solitary copy is now in existence.

FROM a manuscript of a Hebrew Gospel of St. Matthew, Sebastian Münster printed an edition at Basil, in 1557, with the title of TOWRATH HAMESHIACH.[5] This is generally thought to be a translation made from the Latin Vulgate, by a Jewish convert, between the twelfth and the sixteenth century. The dialect is modern Rabbinic. As his document was not in all places complete, the editor himself supplied the deficiencies. On all these grounds the work, it will be seen, can possess no critical importance.

Jean de Tillet, a bishop of Brieux, published also, at Paris, in 1555, a Hebrew edition of St. Matthew, from a copy (procured at Rome) of what appears to have been the same version as that printed by Münster, but with material variations in the manuscripts.

[5] "The Law of the Messiah."



THE HOLY GOSPEL:

THE PREACHING

OF

MATHAI THE APOSTLE.

BY THE POWER OF JESHU MESHICHA,

OUR LORD AND OUR GOD,

WE BEGIN TO WRITE THE SCRIPTURE OF THE HOLY GOSPEL;

AND FIRST, THE GOSPEL, THE PREACHING OF MATHAI.

I. For the first Day in the Week before the Nativity.

I. THE SCRIPTURE of the Generation of Jeshu, the Meshicha, son of David, son of Abrohom. Abrohom begat Ischok; Ischok begat Jakub; Jakub begat Jihudo and his brethren; Jihudo begat Pharets and Zoroch from Thomar; Pharets begat Chetsron; Chetsron begat Orom; Orom begat Aminodob; Aminodob begat Nachshun: Nachshun begat Salmun; Salmun begat Booz from Rochab; Booz begat Ubid from Ruth; Ubid begat Ishai; Ishai begat David the king; David begat Shelemun from the wife of Uria; Shelemun begat Rechebam; Rechebam begat Abio; Abio begat Oso; Oso begat Johushaphat; Johushaphat begat Jurom; Jurom begat Uzio; Uzio begat Juthom; Juthom begat Ochoz; Ochoz begat Chezakio;

Chezakio begat Menashe; Menashe begat Amun; Amun begat Jushio; Jushio begat Jucania and his brethren at (the time of) the carrying away (to) Bobel; and after the carrying away to Bobel Jucania begat Shelathiel; Shelathiel begat Zurbobel; Zurbobel begat Obiud; Obiud begat Eliakim; Eliakim begat Azur; Azur begat Zoduk; Zoduk begat Achin; Achin begat Eliud; Eliud begat Eliazar; Eliazar begat Mathan; Mathan begat Jakub; Jakub begat Jauseph the husband of Mariam, of whom was born JESHU who is called THE MESHICHA.

Thus all the generations from Abrohom to David (were) fourteen generations; and from David to the exile of Bobel, fourteen generations; and from the exile of Bobel to the Meshicha, fourteen generations.

II. Revelation of Jauseph.

Now the nativity of Jeshu the Meshicha was thus: While Mariam his mother was betrothed to Jauseph, before they could be consociated, she was found to be with child from the Spirit of Holiness. But Jauseph her husband was just, and, not willing to defame her, meditated privately to release her. But while (on) these (things) he reflected, an angel of the Lord appeared to him in a dream, and said to him, Jauseph, son of David, fear not to take Mariam thy wife; for that which is conceived

in her is from the Spirit of Holiness. She shall give birth to the son, and thou shalt call his name Jeshu; for he shall save his people from their sins. Now all this was done, that what was spoken from the Lord by[1] the prophet might be fulfilled: Behold, a virgin shall be with child, and shall bring forth the son, and they shall call his name Amanuel; which is interpreted, With us (is) our God. Then Jauseph, when he had arisen from his sleep, did as the angel of the Lord commanded him, and took unto him his wife; and knew her not until she had given birth to her son, the first-born, and she called his name Jeshu.

III. Evening of the Nativity.

II. Now when Jeshu was born in Beth-lechem of Jehudo, in the days of Herodes the king, there came Magians[2] from the East to Urishlem: and they said, Where is the king of the Jews,[3] who is born? for we have seen his star in the east, and have come to worship him. But Herodes the king heard, and was troubled, and all Urishlem with him. And he assembled all the chief priests and scribes of the people, and anxiously inquired *(partic. pahel)* of them where the Meshicha should be born? But they said, in Beth-lechem of Jehudo; for so it is written in the prophet: Also

[1] By the hand of the prophet.
[2] Magushee.
[3] Jihudoyee.

thou Beth-lechem of Jehudo wast not the least among the kings of Jehudo; for from thee shall come forth the king who shall be as a shepherd to my people Isroel.

Then Herodes privately called the Magians, and learned from them at what time the star appeared to them: and he sent them to Beth-lechem, and said to them, Go and inquire diligently concerning the child, and when ye have found him, come show me, and I also will go and will worship him. But they, when they had heard the king, went forth; and, lo, the star, which they had seen in the east, proceeded before them, until it came and stood over against where the child was. Now when they saw the star, they rejoiced with very great joy. And they entered the house, and beheld the child with Mariam his mother; and they fell down, and worshipped him. And they opened their treasures, and offered unto him oblations; gold, and myrrh, and frankincense. And it was shown to them in a dream, that they should not return unto Herodes; so, by another way, they went unto their place.

IV. Morning of the Slaughter of the Infants.

And when they were gone, the angel of the Lord appeared in a dream unto Jauseph, and said to him, Arise, take the child and his mother, and flee into Metsreen, and there be until I tell thee;

for it will be that Herodes will seek the child, that he may destroy him. Then Jauseph arose, took up the child and his mother, and fled by night into Metsreen. And was there until the death of Herodes. That it might be fulfilled which was spoken from the Lord by the prophet, saying, Out of Metsreen have I called my son.

Then Herodes, when he saw that he had been deluded by the Magians, was greatly wroth, and sent (and) killed all the children of Beth-lechem, and all its limits,[4] from two years and under, according to the time which he had inquired from the Magians. Then was fulfilled what was spoken by Eramio the prophet, who said, A cry was heard in Rometha; weeping and great lamentation; Rochel weeping for her children, and not willing to be comforted, because they are not.

V. Oblation of the Slaughter of the Infants.

But when Herodes, the king, was dead, the angel of the Lord appeared in a dream to Jauseph in Metsreen, and said to him, Arise, take the child and his mother, and go into the land of Isroel; for they are dead who sought the life of the child. And Jauseph arose, (and) took the child and his mother, and came into the land of Isroel. But when he heard that Arkelaos was the king in

[4] A son of two years.

Jehud, instead of Herodes his father, he was afraid to go thither: and it was shown to him in a dream, that he should go into the region of Galilo. And he came and dwelt in a city which is called Natsrath. So would be fulfilled that which was spoken by the prophet, that a Nazarene[5] he should be called.

VI. Feast of the Epiphany.

Now in those days came Juchanan the Baptizer preaching in the desert of Jehud, and saying, Repent! the kingdom of heaven hath drawn nigh. For this is he of whom it was spoken by Eshaio the prophet: The voice which crieth in the desert, Prepare ye the way of the Lord, make his paths plain. But this Juchanan, his clothing was of the hair of camels, with a loins-belt of leather upon his loins; and his food was locusts and wilderness-honey.

Then went forth to him Urishlem, and all Jehud, and the whole country about Jurdan; and were baptized of him in Jurdan, the river, while they were confessing their sins.

But when he saw many of the Pharishee and Zodukoyee coming to be baptized, he said to them, Generation of vipers, who hath showed you to escape from the wrath that cometh? Work, there-

[5] Natsroio.

fore, fruits which are suitable to repentance. Neither ruminate and say within yourselves, that Abrohom is father to us; for I say to you that God is able from these stones to raise up sons unto Abrohom: But, behold, the axe lieth at the root of the trees; every tree, therefore, which maketh not good fruit is cut down and falleth into the fire. I, indeed, baptize you with water unto repentance; but He who cometh after me is mightier than I; he, whose sandals I am not worthy to bear,—he baptizeth you with the Spirit of holiness and with fire. He (it is) whose fan is in his hand, and, purifying his floors, the wheat he gathereth into his garner, but the chaff he burneth with the fire that is not quenched.

Then came Jeshu from Galilo unto Jurdan to Juchanan to be baptized of him. But Juchanan prohibited him, and said, I need from thee to be baptized, and hast thou come unto me? But Jeshu answered and said unto him, Permit [this] now; for thus it becometh us to accomplish all righteousness. And then he permitted him. But when Jeshu was baptized, he immediately ascended from the waters; and the heaven was opened unto him; and he saw the Spirit of God, who descended, like the dove, and came upon him. And, lo, the voice from heaven, which said, This (is) my Son, the Beloved, in whom I have delighted.

VII. For the first Day in the Week commencing the Fast, and the Oblation of Lent.

THEN Jeshu was led by the Spirit of holiness into the desert, that he should be tempted by the Accuser. And he fasted forty days and forty nights; but afterward he hungered. And he who tempteth approached and said, If the Son thou art of God, say that these stones shall become bread. But he answered and said, It is written that not by bread alone liveth the Son of man, but by every word which proceedeth from the mouth of God. Then the Accuser taketh him to the holy city, and caused him to stand on the pinnacle of the temple; and said to him, If the Son thou art of God, throw thyself down; for it is written that his angels he shall command concerning thee, and upon their hands they shall bear thee that thou strike not against a stone thy foot. Jeshu said to him, Again it is written, Thou shalt not tempt the Lord thy God. Again the Accuser took him to a mountain which is exceeding high, and showed him all the kingdoms of the world and their glory: And said to him, These all to thee will I give, if thou wilt fall and worship me. Then said Jeshu to him, Away with thee, Sotono! for it is written that the Lord thy God thou shalt worship, and him only thou shalt serve. Then the Accuser left him, and, behold, the angels drew nigh and ministered unto him.

VIII. For the first Day in the Week after the Manifestation (Epiphany).

But when Jeshu heard that Juchanan was perfected, he removed into Galilo. And he left Natsrath and came and dwelt in Kephar-Nachum by the sea-side[6] on the borders of Zabolon and of Naptholi. That the thing might be fulfilled which was spoken by the prophet Eshaia, who said, The land of Zabolon, the land of Naptholi, the way of the sea beyond Jurdan Galilo of the peoples. The people who sat in darkness the great light hath seen, and they who have sat in the region and shadow of death, the light has arisen upon them.

From that time began Jeshu to preach, and to say, Repent! for the kingdom of heaven hath drawn nigh. And while he walked by the sea of Galilo, he saw two brethren, Shemun who was called Kiphâ, and Andreas his brother, who were casting their nets into the sea, for they were fishers. And Jeshu said to them, Come after me, and I will make you to become fishers of men. And they immediately forsook their nets and went after him. And when he had passed thence he saw two other brethren, Jakub-bar-Zabdai and Juchanan his brother, in a vessel with Zabdai their father,

[6] By the hand of the sea.

repairing their nets: and Jeshu called them; and they forthwith left the vessel and their father, and went after him.

And Jeshu perambulated all Galilo, and taught in their synagogues,[7] and preached the announcement of the kingdom, and healed all disease and affliction in the people. And his fame was heard in all Suria; and they brought to him all those who were grievously affected with various diseases, and those who were pressed down by strong pains, and demoniacs, and lunatics, and the paralysed; and he healed them. And there went after him great gatherings from Galilo, and from the ten cities, and from Urishlem, and from Jehud, and from beyond Jurdan.

IX. The Apostles and Patriarchs.

But when Jeshu saw the multitudes, he ascended a mountain: and when he had sat down, his disciples drew near to him; and he opened his mouth and taught them, saying:

Blessed (are) the poor in spirit, for theirs is the kingdom of heaven. Blessed the mourners, for they shall be comforted. Blessed the meek, for they shall inherit the earth. Blessed they who hunger and thirst unto righteousness, for they shall be satisfied. Blessed the merciful, for upon them

[7] Or assemblies, congregations.

shall be mercy. Blessed they who are pure in their hearts, for they shall see God. Blessed the makers of peace, for the children of God shall they be called. Blessed they who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are ye when they treat you with reviling, and persecute you, and say concerning you every evil word, for my sake, in falsity. Then be glad and exult, for your reward is great in heaven; for so persecuted they the prophets who were before you.

Ye are the salt of the earth: but if it happen that salt become tasteless, with what shall it be seasoned? It goeth for nothing but to be thrown without and trodden down by men. Ye are the light of the world. It is not possible that a city which is built upon an hill can be hidden. Nor do they kindle a lamp and place it beneath a measure, but on a candlestick, and it enlighteneth all who are in the house. So let your light shine before the sons of men, that they may see your good works, and glorify your Father who is in heaven.

Think not that I came to loose the law or the prophets: not that I might loose, but that I might fulfil. For, Amen I say unto you, that until heaven and earth shall pass away, one yod, or one point,[8] shall not pass from the law, till all be done.

[8] "One line."—*Codex Vienniensis.*

Every one, therefore, who shall set loose one from these least commandments, and shall so teach the children of men, the least shall he be called in the kingdom of heaven: but every one who shall do and teach [them], this [one] shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness shall abound more than that of the scribes[9] and the Pharishee, ye shall not enter into the kingdom of heaven.

X. Third Morning of the first Week of the Fast.

Ye have heard that it was said unto them who were before, Thou shalt not kill; and whosoever shall kill is obnoxious to the judgment. But I say unto you,[1] that he who is angry against his brother rashly, is obnoxious to the judgment; and he who shall say to his brother, Thou empty one! is liable to the council; and every one who shall say, Thou fool! is liable to the gihano of fire. If it occur, therefore, that thou bring thy oblation to the altar, and there rememberest that thy brother retaineth some enmity against thee; leave there thy oblation at the altar, and go, first be reconciled with thy brother, and then come and offer thy oblation. Be at one with thine adversary[2] quickly, while thou art with him in the way; lest thy

[9] Sophree. [1] But I, (even) I, say, &c.
[2] Beel-dino, "lord of strife."

adversary deliver thee to the judge, and the judge deliver thee to the exactor, and thou fall into the house of the bound. And, Amen I say unto thee, that thou shalt not come forth from thence till thou hast rendered the last shamuna.[3]

Ye have heard that it hath been said, Thou shalt not commit adultery. But I say to you, that every one who beholdeth a woman so as that he shall desire her, already committeth adultery in his heart. But if thy right eye cause thee to offend, root it out and cast it from thee: it is better to thee that one of thy members should perish, than that thy whole body should fall into gihano. And if thy right hand cause thee to offend, cut it off and cast it from thee; for it is better to thee that one from thy members should perish, rather than thy whole body should fall into gihano.

It hath been said, that he who looseth his wife should give her a writing of divorcement. But I say unto you, that whosoever looseth his wife, except on account of fornication, maketh her to commit adultery; and whosoever taketh her who is sent away, committeth adultery. Again, ye have heard it was said to those beforetime, Thou shalt not lie in thine oaths, but shalt fulfil thy oaths unto the Lord. But I say unto you, Swear not at all: not by heaven, for it is the throne of God; nor by earth, for it is the foot-stool beneath his

[3] A minute coin, in value the one-eighth of the *asor*, or *assarius*; from the Hebrew *shemoneh*, "eight."

feet; neither by Urishlem, for it is the city of the great king. Neither shalt thou swear by thy head, for thou canst not make a single hair in it either black or white. But let your discourse be, Yea, yea; Nay, nay; for whatsoever is more than these is from the evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye shall not rise up against evil: but if any one strike thee on the right cheek, turn to him the other also. And if any one will contend with thee to take away thy tunic, leave him thy mantle also; and if a man compel thee one mile, go with him twain. Give to him who asketh from thee, and him who would borrow from thee refuse not.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.[4] But I say unto you, Love your enemies; bless them who execrate you; do that which is good to him who hateth you; and pray for them who lead you with a chain, and persecute you. That ye may be the children of your Father who is in heaven, who causeth his sun to arise on the good and on the evil, and who sendeth showers on the just and on the unjust. For if ye love those (only) who love you, what reward have ye? do not even the tribute-gatherers this? And if ye wish peace to

[4] Master of enmity.

your brethren only, what more do ye than they? do not also the tribute-gatherers this? Be ye therefore perfect, as your Father who is in heaven is perfect!

XI. Fourth Morning in the first Week of the Fast.

See that in your almsgiving ye do it not before men, so as that ye may be observed by them; otherwise no reward is for you with your Father who is in heaven. When, therefore, thou art doing alms, sound not a trumpet before thee, as do the assumers of faces in the assemblies and streets, so that they may be praised from men; and, Amen I say to you, they receive their reward. But thou, when thou art doing thy alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father, who seeth in secret, shall recompense thee in openness.

And when thou prayest, be not as the face-takers, who love to stand in the assemblies and at the corners of the streets to pray, that they may be seen of men;[5] and truly I say to you that they receive their reward. But thou, when thou prayest, enter into thy secret chamber, and shut thy door, and pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee

[5] The sons of men.

in openness. And when thou art praying, be not wordy, like the profane; for they think that in much speaking they are heard. Be ye not like them, for your Father knoweth what is needful for you before that ye ask him. Thus pray: Our Father who art in the heavens! be sanctified thy Name. Come thy kingdom. Be done thy will, as in heaven, also in earth. Give to us the bread of our need to-day; and forgive us our debts, as also we forgive our debtors; and lead us not into temptation, but deliver us from the evil. For thine is the kingdom and the power and the glory to the age of ages. For if ye forgive men their trespasses, your Father who is in heaven will forgive you also. But if ye will not forgive men, your Father also forgiveth not your trespasses unto you.

XII. Second Day in the second Week of the Fast.

When, too, ye fast, be not morosely sad as the assumers of faces, for they defile their countenances so as that they may appear unto men to fast: and, Amen I say unto you they receive their reward. But thou, when thou art fasting, wash thy face and anoint thine head, that it may not appear to men that thou art fasting, but to thy Father who is in secret; and thy Father who seeth in secret, he shall reward thee.

Lay not up for yourselves treasures in the earth, a place where moth and rust corrupt, and where thieves dig through and steal: but lay up for yourselves treasures in heaven, where no moth and no rust corrupt, and where thieves do not dig through and steal. For where your treasure is, there also your hearts are. The lamp of the body is the eye: if thine eye therefore be perfect, thy whole body will be illuminated; but if thine eye be evil, thy whole body will be dark. If therefore the light that is in thee be darkness, what will thy darkness be? No man can serve two lords; for the one he will hate, and the other he will love, or the one he will honour, and the other he will neglect: ye cannot serve God and riches.

XIII. Third Day in the first Week of the Fast.

Wherefore I say unto you, Let not your souls be anxious what ye shall eat and what ye shall drink, and for your bodies what ye shall wear. Is not the life more excellent than food, and the body than raiment? Behold the fowls of the heaven; they sow not, neither do they reap, nor collect into granaries; yet your Father who is in heaven nourisheth them: are ye not far more considerable than they? But who among you by being anxious can add to his stature one cubit? and concerning raiment, why are ye anxious? Look upon the lilies of the wilderness how they increase; they

toil not, neither do they spin. Yet I say to you, Not even Shelemun in all his glory was covered like one from among these. But if the herb of the field, which to-day exists, and to-morrow falleth into the oven, God thus clotheth, how much more you, little of faith? Be not anxious therefore, nor say, What shall we eat, or, What shall we drink, or, How shall we be covered? For after all these things do the people of the world inquire: but your Father who is in heaven knoweth that also by you are required these all. But seek first the kingdom of God, and his righteousness, and all these shall be added unto you. Be not therefore anxious for to-morrow; the morrow shall care for its own: the evil of to-day is enough for it.

XIV. Third Day in the second Week of the Fast.

Judge not, that ye be not judged. For with the judgment that ye judge, ye shall be judged; and with the measure that ye mete, it shall be measured to you. But why dost thou look at the rod that is in thy brother's eye, while the rafter that is in thine own eye thou dost not consider? Or how sayest thou to thy brother, Permit that I draw forth the rod from thine eye, and behold there is a rafter in thine own eye? Hypocrite! draw forth first the rafter from thine own

eye, and then thou wilt see to draw forth the rod from thy brother's eye.

Give not the holy unto dogs, and throw not your precious stones before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you. For every one who asketh receiveth; and he who seeketh findeth; and to him who knocketh it is opened. Or what man from among you, who if his son shall ask bread, will reach forth a stone to him? Or if a fish he shall ask of him, a serpent will he reach forth to him? If, therefore, you who are evil, know to give good gifts unto your children, how much more shall your Father who is in heaven give good things to those who ask him? All therefore that ye will that men should do unto you, so also do ye unto them: for this is the law and the prophets.

XV. Friday Morning in the first Week of the Fast.

Enter in at the narrow gate: for wide is the gate, and spacious the way, that conducteth to destruction; and they are many who go therein. How small is the gate, and narrow the way, that leadeth unto salvation; and they are few who find it!

Beware of false prophets, who come to you in

the clothing of sheep, but within are ravening wolves. By their fruits ye shall know them. Do they gather from thorns grapes, or from briers figs? So every good tree maketh good fruits; but an evil tree maketh evil fruits. A good tree cannot make evil fruits, nor an evil tree make good fruits. Every tree that maketh not good fruits is cut down, and falleth into the fire. Wherefore by their fruits ye shall know them. Not every one that saith to me, My Lord, my Lord, entereth into the kingdom of heaven; but he who doeth the will of my Father who is in heaven. Multitudes will say to me in that day, My Lord, my Lord, in thy name have we not prophesied, and in thy name ejected devils, and in thy name performed many mighty works? And then will I confess to them, I never knew you: go far from me, ye workers of iniquity.

Every one therefore who heareth these my words, and doeth them, shall be likened to a wise man, who built his house upon a rock. And the rain descended, and the torrents came, and the winds blew, and rushed against that house, but it fell not, for its foundations were placed upon the rock. And every one who heareth these my words, and doeth them not, shall be likened to a man who built his house upon sand. And the rain descended, and the torrents came, and the winds blew, and rushed against that house, and it fell, and the ruin of it was great.

And when Jeshu had finished these words, the multitudes wondered at his doctrine. For he taught them as one having power, and not as their scribes and the phareshee.

XVI. Lesson for the Evening of the first [Day] in the second Week of the Fast.

When he had descended from the mountain, great multitudes cleaved to him. And, behold, a certain leper came (and) worshipped him, and said, My Lord, if thou art willing, thou canst cleanse me. And Jeshu extended his hand, and touched him, and said, I am willing: be clean; and in that very hour his leprosy was cleansed. And Jeshu said to him, See that thou tell no man, but go show thyself to the priests, and offer the oblation that Mushe required for their testimony.

Then when Jeshu had entered into Kapharnachum, a certain centurion approached him, and besought of him, saying, My Lord, my child is lying in the house, paralysed and grievously tormented. Jeshu saith to him, I will come and heal him. The centurion answered and saith, My Lord, I am not worthy that thou shouldst come beneath my roof;[6] only speak in a word, and my child shall be healed. For I also am a man under authority, and under my hand there are soldiers.

[6] Shadow.

I say to this one, Go, and he goeth; and to the other, Come, and he cometh; and to my servant, Do this, and he doeth. When Jeshu heard this, he was moved with admiration, and said to those with him, Truly I say to you, that in Isroel I have not found faith like this. But I tell you, That many shall come from the east, and from the west, and shall recline with Abrôhôm, and Ishok, and Jâkub, in the kingdom of the heavens; but the children of the kingdom shall go forth into outer darknesses; there will be weeping and gnashing of teeth. And Jeshu said unto the centurion, Go; as thou hast believed, it shall be to thee. And his child was healed in that very hour.

XVII. Lesson for the Oblation of the first Sabbath of the Fast.

And Jeshu came to the house of Shemûn, and saw his mother-in-law lying, a fever having seized her. And he touched her with his hand, and the fever left her; and she arose and ministered to them.

And when it was evening, they brought before him many demoniacs, and he cast out their devils by a word; and all those who were heavily afflicted, he healed. So was fulfilled what had been spoken by the prophet Eshaia, who said, That he should take our griefs, and bear our infirmities.

Now when Jeshu saw the great multitudes which encompassed him, he commanded that they should go to the opposite shore. And a certain scribe approached him, and said, Rabi, I will come after thee to the place whither thou goest. Jeshu saith to him, The foxes have their dens, and the fowls of heaven a bower, but the Son of man hath not where to lay his head. And another from his disciples said to him, My Lord, permit me first to go and bury my father. But Jeshu said to him, Come after me, and leave the dead ones burying their dead.

XVIII. For the Evening of the first Day in the third Week of the Fast.

And when Jeshu had ascended into the ship, his disciples ascended with him. And, behold, a great commotion was made on the sea, insomuch that the vessel was covered by the waves; but Jeshu himself was asleep. And the disciples approached him, that they might awake him, saying to him, Our Lord, deliver us, we are perishing! And Jeshu said to them, Why are ye fearful, ye little in faith? Then he arose, and forbade the wind and the sea, and there was a great calm. But the men were struck with wonder, saying, What (being) is this, to whom the winds and the sea are obedient?

And when Jeshu came to the other side, to the

region of the Godroyee, there met him two demoniacs, who came forth from the house of the buried, exceedingly malignant, insomuch that no man could pass by that way. And they shouted, saying, What to us, and to thee, Jeshu, son of God! Hast thou come hither before the time, to torment us? Now there was at a distance from them, a herd of many swine feeding. Those demons, therefore, supplicated from him, saying, If thou cast us out, suffer us to go into the herd of swine. Jeshu saith to them, Go: and immediately they went forth, and entered into the swine; and the whole herd rushed directly over the rock, and, plunging into the sea, perished in the waters. And they who tended them, fled, and went into the city, and showed every thing that was done, and what concerned those demoniacs. And the whole city came forth to meet Jeshu himself; and when they beheld him, they besought from him that he would remove from their coasts.

And he ascended (into) the ship, and went over, and came to his city. And they brought to him a paralytic lying on a bed; and Jeshu saw their faith, and said to the paralytic, Be comforted, my son, thy sins are forgiven thee. But men from among the scribes said within themselves, This blasphemeth. But Jeshu knew their reasonings, and said to them, Why reason ye evil in your hearts? For which is easier, to say, Forgiven are thy sins, or to say, Arise, walk? But that ye may

know that authority hath the Son of man in the earth to remit sins, he saith to him—the paralytic,—Arise, lift up thy bed, and go to thy house: and he arose (and) went to his house. When the assembly saw this, they feared, and glorified God who had given such power as this unto men.

XIX. Fifth Day in the Week of the Candidates.

And when Jeshu had passed thence, he saw a man who was sitting at the place of the tribute-takers, whose name was Mathai; and he said to him, Come after me; and he arose and went after him.

And while he reclined in the house, there came to him many tribute-gatherers and sinners, and reclined with Jeshu and with his disciples. And when the Pharishee saw (it), they say to his disciples, Why doth your master eat with tribute-takers and sinners? But Jeshu, when he heard (it), said to them, The healthful have no need for the physician, but they who are diseased.[7] Go, learn what that is:—"I require mercy, and not sacrifice;" for I am not come to call the righteous, but the sinners.

Then drew nigh to him the disciples of Juchanon, and said, Why do we and the Pharishee fast much,

[7] Grievously affected

and thy disciples fast not? Jeshu said to them, Neither can the sons of the marriage-chamber fast while the bridegroom is with them: but the days are coming when the bridegroom shall be taken up from them, and then shall they fast. No man inserteth a piece of new cloth upon an old garment, lest he should take away its fulness from that garment, and the rent be greater. Neither do they pour new wine into old bottles,[8] that the bottles may not be broken, and the wine be spilled, and the bottles perish. But they pour new wine into new bottles, and both are preserved.

XX. For the Commemoration of the Dead.

While he spake these words with them, a certain chief came, drew near, worshipped him, and said, My daughter is now dead; but come, lay thy hand upon her, and she shall live! And Jeshu arose, with his disciples, and went after him. And, behold, a woman whose blood had flowed twelve years, came behind him, and touched the edge of his vestment. For she was saying within herself, If I touch but his garment, I shall be healed. But Jeshu turned and seeth her, and said to her, Be comforted, my daughter, thy faith hath saved thee.[9] And the woman was healed from that very hour. And Jeshu came to the ruler's house, and saw the

[8] Sacks. [9] Given thee life.

minstrels and the crowds which were making a tumult. And he said to them, Retire ; for the damsel is not dead, but asleep. And they laughed at him. And when he had put forth the crowds, he entered, and took her by the hand ; and the damsel arose. And the rumour of this went forth through all that land.

XXI. Friday of the fifth Week in the Fast.

And when Jeshu had passed thence, two blind men clave to him, and besought him, and said, Have compassion on us, Son of David ! And when he had come into the house, these blind men were brought to him. Jeshu saith to them, Believe ye that I am able to do this ? They say to him, Yes, our Lord ! Then he touched their eyes, and said, As ye believe be it to you. And immediately their eyes were opened. And Jeshu forbad them and said, Beware lest any man know. But they went forth and spread the report of it through all that land.

And when Jeshu went forth, they brought to him a dumb person in whom was a demon. And when the demon had gone out, the dumb spake ; and the multitudes were astonished, and said, Never was it thus seen in Isroel. But the Pharishee said, By the chief of the devils he casteth out devils.

And Jeshu itinerated in all their cities and vil-

lages, and taught in their assemblies, and preached the gospel of the kingdom, and healed all diseases and all pains.

XXII. For the Commemoration of the holy Apostles.

But when Jeshu saw the multitudes, he had compassion upon them, because they fainted and were dispersed as sheep that had no shepherd; and said to his disciples, The harvest is great, and the labourers few. Ask, therefore, from the Lord of the harvest, that he would thrust forth labourers into his harvest.

And he called his twelve disciples, and gave them power over unclean spirits to cast them out, and to cure every disease and infirmity. Now, of the twelve apostles the names are these: the first of them, Shemun who is called Kiphâ, and Andreas his brother; and Jakub-bar-Zabdai, and Juchanon his brother, and Philipos, and Bar-Tholmai, and Thoma, and Mathai the tribute-gatherer, and Jakub-bar-Chalphai, and Lâbi who was surnamed Thâdai, and Shemun the zealous,[1] and Jehudo Secariutho, he who betrayed him.

These twelve Jeshu sent, and commanded them and said, In the way of the heathens go not, and into the city of the Shomroyee do not enter; but

[1] Kenanaia.

go rather unto the sheep which have perished from the house of Isroel. And as ye go, proclaim and say that the kingdom of heaven hath drawn near. The diseased heal, the lepers cleanse, the dead raise, and the demons cast forth. Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor a wallet for the road; neither two tunics, nor sandals, nor staff: for worthy is the workman of his meat. And into whatsoever city or town ye enter, inquire who is worthy in it, and there be till ye depart. And when ye enter into the house, invoke peace for the house; and if the house be worthy, your peace shall come upon it; but if it be not worthy, your peace upon yourselves shall revert. But whosoever doth not receive you or hear your words, when ye depart from that house, or that town, set free the dust from your feet. And, Amen I say unto you, that for the land of Sadum and of Amuro it will be more tolerable in the day of the judgment than for that city.

XXIII. For the Commemoration of the holy Martyrs.

Lo, I send you forth as sheep among wolves: be ye, therefore, wise as serpents and guileless as doves. But beware of the sons of men; for, delivering you to the house of judgments, in their synagogues they will scourge you, and before governors

and kings bring you, on my account, for the testimony concerning them and the gentiles. But when they deliver you up, be not solicitous how or what ye shall speak; for it is given you in that hour what ye shall speak. For it is not you speaking, but the Spirit of your Father speaking in you.

But the brother shall deliver his brother unto death, and the father his son; and the sons shall rise up against their fathers, and shall slay them. And ye shall be abhorred by all men on account of my name: but he who shall persevere until the end, he shall be saved.[2] When they persecute you in this city, escape to the other; for, Amen I say unto you, that ye shall not have completed all the cities of the house of Isroel, till the Son of man shall come. The disciple is not greater than his master, nor the servant than his lord. It sufficeth the disciple that he be as his master, and the servant as his lord. If the master of the house they have called Beelzebub, how much more his house-sons? Ye shall not fear, therefore, from them; for there is nothing covered which shall not be revealed, nor secret which shall not be known. Whatsoever I say to you in darkness, declare ye in the light; and whatsoever ye have heard in your ears, proclaim upon the [house-]roofs. And fear not them who kill the body, but the soul cannot kill; but fear rather One who the soul and the

[2] Shall live.

body can destroy in gihâno. Are not two sparrows sold for an asor ?[3] yet one of them, without your Father, doth not fall upon the earth. But of you, also, the hairs of your head are all numbered. Fear not, therefore ; than many sparrows more precious are ye. Every man, therefore, who shall confess me before the sons of men, I myself will confess him also before my Father who is in heaven. But whosoever shall deny me before the sons of men, I also will deny him, I, before my Father who is in heaven.

XXIV. Lesson for the Dead.

Expect not that I have come to send forth peace on the earth ; I have not come to send forth peace, but the sword. For I have come to cause a man to separate from[4] his father, and a daughter from her mother, and a daughter-in-law from her mother-in-law ; and the adversaries of a man (to be) his own house-sons. Whosoever loveth father or mother more than me is not worthy (of) me ; and whosoever loveth son or daughter more than me is not worthy (of) me. And every one who taketh not his cross and cometh after me, is not worthy of me. Whosoever will find his life shall lose it, and whosoever shall lose his life for my sake shall find it. Whosoever receiveth you, receiv-

[3] The *assarius*, value three farthings.

[4] To divide against.

eth me; and whosoever receiveth me, Him who sent me he receiveth. Whosoever entertaineth a prophet in the name of a prophet, the reward of a prophet receiveth. Whosoever entertaineth a just man in the name of a just man, the reward of the just man he receiveth. And whosoever only giveth one of these little ones a cup of cold (waters) to drink in the name of a disciple, Amen, I say unto you, he shall not lose his reward.

XXV. Oblation for the Beheading of Juchanon.

And it was that when Jeshu had finished instructing his twelve disciples, he removed from thence to teach and preach in their cities. But Juchanon, when he heard in the house of the bound the works of the Meshicha, sent by[5] his disciples, and said to him, Art thou He that cometh, or another are we to expect? Jeshu answered and said to them, Go, recount to Juchanon these things which ye hear and see; (that) the blind see, the lame are walking, the lepers are made clean, the deaf hear, the dead arise, and the poor are evangelized; and blessed is he who shall not be offended with me.

But when they were gone, Jeshu began to speak to the assembly concerning Juchanon: What went ye forth into the waste to see? a reed that by the

[5] By the hand of *two*.

wind was shaken? And if not, what went ye forth to see? a man clothed in soft vestments? Behold, they who are softly clothed are in the house of kings. And if not, what went ye forth to see? a prophet? I tell you, Yes; and more than a prophet. For this is he concerning whom it is written, Behold, I send my angel before thy face, to prepare the way before thee. Amen I say to you, there hath not arisen among them born of women [one] who [is] greater than Juchanon the Baptizer: yet, the least in the kingdom of heaven is greater than he. But from the days of Juchanon the Baptizer until now, the kingdom of the heavens by violence is taken, and the violent ones seize it. For all the prophets and the law prophesied[6] until Juchanon; and if ye are willing, receive it;—He is Elio who was to come. Whoever hath ears to hear, he shall hear.

XXVI. Second Day in the third Week of the Fast.

But to what shall I compare this generation? It is like children who sit in the public place, and cry to their companions, and say, We have sung to you, and ye have not danced; we have wailed unto you, and ye have not mourned. For Juchanon came neither eating nor drinking, and they

[6] Or, were prophetic.

say, He hath a devil. The Son of man came eating and drinking, and they say, See a man a devourer, a wine-drinker, a friend of tribute-takers and of sinners. But justified is wisdom by her servants.

Then began Jeshu to reproach those cities in which were done many of his miracles, and which did not repent, saying, Woe to thee, Korazin! woe to thee, Beth-tsaidâ! for if in Tsur and in Tsaidon those miracles had been done which have been performed in you, they would a while ago in sackcloth and ashes have repented. But I say to you, that for Tsur and Tsaidon it shall be more tolerable[7] in the day of judgment than for you. And thou, Kapher-nachum, who unto heaven art exalted, unto Shiul shalt be brought down; for if in Sadum had been done those miracles which have been done in thee, it would have stood until this day. But I tell you that for the land of Sadum it shall be more tolerable[7] in the day of judgment than for thee.

XXVII. Evening of the Sunday after the Manifestation.

In that time Jeshu answered and said, I praise thee, my Father, the Lord of the heavens and of the earth, that thou hast concealed these (things) from the wise and prudent [ones], but hast revealed

[7] Or, tranquil.

them unto little children. Yes, my Father, for thus was it pleasing before thee! All things are delivered to me from my Father; and no man knoweth the Son but the Father; also the Father no man knoweth, except the Son, and he (to) whom the Son pleaseth to reveal (him). Come unto me, all ye (who) are wearied and bearing burdens, and I will give you rest. Bear my yoke upon you, and learn of me; for I am peaceful and lowly in my heart, and ye shall find repose for your souls. For my yoke is kindly, and my burden is light.

At that time Jeshu was walking on the sabbath among the grain;[8] and his disciples hungered, and began to pluck the ears and to eat. But when the Pharishee saw them, they say to him, Look, thy disciples do something which is not lawful to be done on the sabbath. But he said to them, Have ye not read what David did when he hungered, and they who were with him? how he went to the house of God, and the bread of the table of the Lord did he eat,—that which was not lawful for him to eat, nor for them who were with him, but for the priests only? Or have ye not read in the law that the priests in the temple profane the sabbath in it, and are without blame? But I say to you, that (one) greater than the temple is here. Moreover, if ye knew what that (meaneth), I desire mercy and not a sacrifice, ye would not have con-

[8] Or, in the place of seeds.

demned them who are not faulty. For the Lord of the sabbath is the Son of man.

XXVIII. Sabbath of the third Week in the Fast.

And Jeshu passed thence, and came into their synagogue. And a certain man was there whose hand was withered. And they questioned him, saying, Is it lawful on the sabbath to heal? that they might accuse him. But he said to them, What man is there among you that hath one sheep, (who), if it fall into a pit on the sabbath-day, doth not take and lift it up? How much more precious is a child of man than a sheep! Wherefore it is lawful on the sabbath-day to do that which is good. Then saith he to the man, Stretch forth thine hand! and he stretched forth his hand, and it was restored like the other its fellow. And the Pharishee went forth and took counsel against him, how they might destroy him. But Jeshu knew, and passed from thence; and great crowds went after him, and he healed them all. And he forbad that they should make him known. That what was spoken by the prophet Eshaia might be fulfilled, who said, Behold my servant, in whom is my pleasure; my beloved, in whom my soul delighteth. My Spirit will I put upon him, and judgment to the peoples shall he preach. He shall not contend nor cry, and no man shall hear his voice in the street. A bruised reed he will not break, and a

flickering lamp he will not extinguish, until he bring forth judgment unto victory. And in his name shall the gentiles hope.

XXIX. Evening of the first Day in the Week before the Fast.

THEN they brought to him a certain demoniac who was dumb and blind; and he healed him, so that the dumb and blind could speak and see. And all the multitude were amazed, and said, Is not this the Son of David? But the Pharishee, when they heard, said, This (man) doth not cast forth demons unless by Beelzebub, the prince of the devils. But Jeshu knew their reasonings, and said to them, Every kingdom that is divided against itself is destroyed; and every city which is divided against itself shall not stand. And if Satan[9] cast out Satan, he is divided against himself; how then standeth his kingdom? And if I by Beelzebub cast forth demons, your sons, by whom do they cast them forth? On this account they shall be your judges. But if I by the Spirit of God cast forth demons, the kingdom of God hath come nigh upon you. Or, how can one enter the strong one's house, and spoil his goods, unless he first bind the strong one? and then can he spoil his house. He who is not with me is against me;

[9] Sotono.

and he who gathereth not with me, in scattering scattereth. Wherefore, this I say to you: that all sins and blasphemies shall be forgiven unto the sons of men; but the blasphemy which is against the Spirit shall not be forgiven to the sons of men. And every one who shall speak a word against the Son of man, it shall be forgiven him; but every one who against the Spirit of holiness shall speak, it shall not be forgiven to him, neither in this world nor in the world to come. Or make the tree good, and the fruits (will be) good; or make the tree evil, and the fruits (will be) evil: for by the fruits the tree is known. Brood of vipers! how can ye speak good who are evil? For from the abundancies of the heart the mouth speaketh. A good man from the good treasuries bringeth forth good things, and an evil man out of the evil treasuries bringeth forth evil (things). But I tell you, that for every useless word which the sons of men shall speak, they must give the answer for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

XXX. Evening of the Commemoration of the Mother of the Lord.

Then answered certain from the scribes and Pharishee, and said to him, Teacher, we would wish to see a sign from thee. But he answered

them and said, A generation depraved and adulterous requireth a sign; but a sign shall not be given to it, but the sign of Jaunon the prophet; for as Jaunon was in the belly of the fish three days and three nights, so the Son of man shall be in the heart of the earth three days and three nights. The men of Ninevoë shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jaunon; and, behold, a greater than Jaunon (is) here. The queen of the south shall arise in the judgment with this generation, and shall condemn it; for she came from the confines of the earth that she might hear the wisdom of Shelemun; but one more excellent than Shelemun is here. When the unclean spirit shall have gone forth from a child of man, he wandereth through places that have no waters in them, and seeketh repose, but findeth (it) not. Then he saith, I will return unto the house from whence I came forth; and coming, he findeth it untenanted, cleansed, and decorated. Then he goeth and taketh with him seven other spirits, than himself more wicked, and they enter and dwell in him. And the end of that man is worse than his beginning. So shall it be with this wicked race! While he spake to the assembly, his mother and his brethren came, standing without, and seeking to speak with him. And a man said to him, Thy mother and thy brethren are standing without, and are requesting to speak with

thee. But he answered and said to him who spake to him, Who is my mother, and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother, and behold my brethren! For every one who doeth the will of my Father who is in heaven, he is my brother, and my sister, and my mother.

XXXI. Fourth Day of the Second Week of the Fast.

In that day Jeshu went forth from the house and sat by the sea-side;[1] and great multitudes gathered near him, so that he went up and sat in a vessel; and all the multitude were standing on the shore of the sea. And he discoursed largely to them in parables, and said:

Behold, there went forth a sower to sow; and as he sowed, some fell by the road-side, and the fowl came and devoured it. Another (portion) fell upon the rock, where there was not much soil; and immediately[2] it sprung up, because there was no depth of earth. But when the sun was risen, it burned, and, because it had no root, it withered away. And another fell among the thorns, and the thorns sprang up and choked it. And another fell into good earth, and gave fruits, this a hundred,

[1] By the hand of the sea.

[2] *Bar-shoteh*, "the son of its hour."

another sixty, and another thirty. He who hath ears to hear, let him hear.[3]

And his disciples approached, saying to him, Why dost thou speak to them in parables? He replied and said to them, Because unto you it is given to know the mystery of the kingdom of heaven, but unto them it is not given. For unto him who hath, it shall be given, and it shall be increased to him: but [as] to him who hath not, that also which he hath shall be taken from him. On this account I speak to them in parables. Hence they see, and (yet) see not; and they hear, and (yet) hear not, neither understand; and accomplished in them is the prophecy of Eshaia, who said, that hearing they should hear, but not understand, and seeing they should see, but not know. For the heart of this people is become gross, and with their ears they have heard heavily, and their eyes they have shut, that they may not see with their eyes, nor hear with their ears, nor understand with their hearts, and be converted, and I heal them. But blessed are your eyes which see, and your ears which hear: for, Amen I say unto you, that many prophets and just ones have desired to behold what ye see, and have not beheld, and to hear what ye hear, and have not heard. You, then, attend to the comparison of the seed: (When) any one who heareth the doctrine of the kingdom doth not

[3] He shall hear.

understand it, there cometh the evil (one), and snatcheth away the doctrine that was sown in his heart: this is what by the road-side was sown. But that which was sown upon the rock is he who heareth the word, and at once with joy apprehendeth it. Yet hath he no root in him, but is (only) for a time; and when affliction or persecution occurs on account of the doctrine, he is quickly offended. That sown [in] the place of thorns, is he who heareth the word, but the anxious thought of this world and the illusions of riches stifle the word in him, and he is without fruits. But that which upon good ground was sown is he who heareth my doctrine, and understandeth (it), and giveth fruits, and produceth, whether a hundred, or sixty, or thirty fold.

XXXII. Oblation for the Sabbath of the Priests.

Another comparison he allegorized unto them, and said: The kingdom of heaven is like unto a man who sowed good seed in his field. And while men slept, came his adversary, and sowed zizania among the wheat, and went. And when the plant sprang up and produced fruit, then appeared the zizania. And the labourers of the house-lord drew near and said to him, Our lord, didst thou not sow good seed in thy field? from whence then is the zizania in it? But he said to them, A foeman hath done this. The labourers say to him, Art thou

willing that we go and gather them? But he said to them, (No,) lest when ye gather the zizania, ye root out with them the wheat also. Leave (them), that both may grow together till the harvest; and in the season of harvest I will say to the reapers, Gather first the zizania, and bind them (together in) bundles, that they may burn; but the wheat collect into my barns.

Another comparison allegorized he to them, and said: The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field. This is less than all other seeds; but when it has grown it is greater than all herbs, and becometh a tree, so that the fowl of the heavens come (and) build in its branches. Another parable he spake to them: The kingdom of heaven resembles that leaven which a woman took and hid in three satas[4] of meal, until the whole was leavened.

All these spake Jeshu in parables to the multitude; and without a parable he did not speak with them. That there should be fulfilled what was spoken by the prophet, who said, I will open my mouth in comparisons, and pour forth things hidden from before the foundation of the world.

Then Jeshu dismissed the multitudes, and came into the house; and his disciples drew near him, and said to him, Expound to us the comparison of the zizania of the field. He answered and said to

[4] The *seä*, or *sata*, was the third of an *epha*.

them, He who sowed the good seed is the Son of man. The field is the world. Now, the good seed are the sons of the kingdom, but the zizania are the sons of the evil one. The adversary who sowed them is Sotono; the harvest is the consummation of the world; the reapers are the angels. As, therefore, the zizania are gathered and burned in the fire, so shall it be in the completion of this world. The Son of man shall send forth his angels, and they shall collect from his kingdom all those who cause offence, and all (who) work iniquity, and shall throw them into a furnace of fire; there shall be weeping and gnashing of teeth. Then the just shall shine forth as the sun in the kingdom of their Father. He who hath ears to hear, let him hear.

Again, the kingdom of heaven is like a treasure which was hidden in a field, (and) which a man found and concealed, and from joy went and sold all that he had, and bought that field.

Again, the kingdom of heaven is like unto a man a merchant, who sought goodly pearls; but who, when he had found one pearl of exceeding price, went, sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, which was thrown into the sea, and from every kind collected. And when it was full, they drew to the shore, and sat down, and selected; and the good they threw into vessels, and the bad they cast without. Thus shall it be at the consummation of

the world. The angels shall go forth, and separate the evil from among the just, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth!

Jeshu said to them, Have ye understood all these? They say to him, Yes, our Lord. He saith to them, On this account every scribe who is learned in the kingdom of heaven, is like to a man a house-lord, who bringeth forth from his treasuries the new and the old.

XXXIII. Evening of the Beheading of Juchanon.

And when Jeshu had finished these parables, he passed from thence, and came to his city, and taught them in their synagogues, so that they were astounded and said, Whence hath he (Whence to him) this wisdom and these powers? Is not this the son of the carpenter? is not his mother called Mariam, and his brothers, Jakub, and Josi, and Shemun, and Jehuda? and his sisters, all, are they not with us? Whence to this one all these? And they were offended with him. But Jeshu said to them, No prophet is contemned except in his own city, and in his own house. And he did not many miracles there on account of their unbelief.

In that time Herodes the tetrarch heard the rumour concerning Jeshu; and he said to his servants, This is Juchanon the Baptizer: he hath risen from the house of the dead, therefore power-

ful works are wrought by him. For he, Herodes, had seized Juchanon, and bound him, and cast him (into) the house of the chained, because of Herodia, the wife of Philip his brother. For Juchanon had said to him, It is not lawful that she should be to thee a wife. And he would have killed him, but he feared the people, because as a prophet they held him. But at the birth-day of Herodes, the daughter of Herodia danced before those who reclined, and she pleased Herodes; wherefore with an oath he sware to her to give her whatever she should demand. Then she, because instructed by her mother, said, Give me here in a dish the head of Juchanon the Baptizer. And the king sickened, yet, on account of the oath and the guests, he commanded that it should be given to her. And he sent [and] cut off the head of Juchanon in the house of the chained. And his head was brought in a dish, and given to the girl, and she carried it herself to her mother. And his disciples came near, took up his corpse, buried (it), and came and showed Jeshu. Then Jeshu, when he heard, removed from thence by ship to a desert place by himself; and when the multitude heard it, they came after him on dry land from the cities. And Jeshu came forth, and saw great multitudes, and felt compassion for them, and healed their diseases.

XXXIV. For the daily Oblation.

But when it was eventide, his disciples approached him, and said to him, The place is desert, and the time passed over; send away these multitudes of men, that they may go to the villages, and buy for themselves food. But he said to them, It is not needful that they should go; give ye them to eat. They said to him, We have nothing here but five cakes and two fishes. Jeshu said to them, Bring them hither to me. And he directed the multitudes to recline upon the ground; and he took the five loaves and two fishes, and looked up to heaven, and blessed, and brake, and gave to his disciples, and the disciples themselves placed (it) before the multitudes. And all did eat, and were satisfied; and they took up of the abundance of the fragments, twelve baskets when full. Now those men who had eaten were five thousand, besides women and children. And immediately he constrained his disciples to ascend into the bark, and proceed before him to the other shore, while he was dismissing the crowds. And when he had sent the multitudes away, he went up to a mountain by himself, to pray.

XXXV. Evening of the second Sunday after the Resurrection.

And when it was dark, he alone was there. But the vessel was distant from the land many stadias, being greatly beaten with the waves, for the wind was against them. But in the fourth watch of the night, Jeshu came to them, walking upon the waters. And the disciples beheld him walking on the waters, and they were troubled, saying, That it was a spectre;[5] and from fear they cried out. But Jeshu at once spoke to them, and said, Take courage, I am, fear not! And Kipho answered, and said to him, My Lord, if it be thou, command me to come to thee upon the waters. Jeshu said to him, Come. And Kipho descended from the ship, and walked on the waters to go to Jeshu. But when he saw the furious wind, he feared, and began to sink; and he lifted up his voice, and said, My Lord, deliver me! And immediately our Lord reached forth his hand, and seized him, and said to him, Little of faith, why art thou divided (in mind)? And when they had ascended into the ship, the wind was tranquil. And they who were in the ship, came and adored him, and said, Truly the Son thou art of God! And they rowed, and came to the land of

[5] Or, a false vision.

Genésar; and the men of that country recognised him, and sent to all the villages that were about them, and they brought to him all those who were grievously afflicted, and besought from him that they might touch only the border of his mantle; and those who touched were healed.

XXXVI. Sunday after Pentecost.

Then came to Jeshu, Pharishee and Sophree,[6] who were from Urishlem, saying, Why do thy disciples transgress the tradition of the elders, and wash not their hands when they eat bread? Jeshu answered, and said to them, Why also do ye transgress the commandment of God for the sake of your tradition? For God hath said, Honour thy father and thy mother; and whoso curseth his father or his mother, to die he shall die: but ye say, Every one who shall say to a father, or to a mother, (It is) my oblation whatever thou wouldst be profited by me, and shall not honour his father or his mother, (shall be guiltless). Thus ye have abolished the word of God for the sake of your tradition. Ye hypocrites! rightly prophesied concerning you Eshaia the prophet, and said, This people with the lips honour me, but their heart (is) very far from me. But in vain they reverence me, while they teach the doc-

[6] Scribes.

trines of the commandments of men.[7] And he called to the multitudes, and said to them, Hear, and understand: It is not that which entering the mouth, contaminates a man, but that which shall come from the mouth, that contaminates a man. Then drew near his disciples, saying to him, Knowest thou that the Pharishee who heard this word were offended? But he answered, and said to them, Every plantation which my Father who is in heaven hath not planted shall be rooted up. Leave them: they are blind leaders of the blind; but if a blind man shall lead a blind man, both shall fall into the ditch. And Shemun Kipho answered and said, My Lord, expound to us this parable. But he said to them, Do ye also not yet understand? Know ye not that whatsoever entereth the mouth, goeth into the belly, and from thence in purification it is cast without? But whatsoever from the mouth shall come forth, from the heart cometh forth, and this [it is that] contaminates a child of man. For from the heart proceed evil thoughts, adultery, murder, fornication, robbery, false witness, blasphemy. These are they which defile a man; but if any one eat when his hands are not washed, he is not defiled.

[7] Sons of men.

XXXVII. Evening of the first Day in the fourth Week of the Fast.

And Jeshu went forth from thence, and came to the borders of Tsur and Tsaidon. And, behold, a Canaanite woman from those coasts came forth crying, and saying, Have mercy upon me, my Lord, son of David, my daughter is grievously possessed with the demon. But he did not return her an answer. And the disciples approached and requested from him, saying, Dismiss her, for she crieth after us. But he answered and said to them, I am not sent but to the sheep which have wandered from the house of Israel. Then she came, worshipped him, and said, My Lord, help me. Jeshu said to her, It is not proper to take the children's bread and throw it to the dogs. But she said, Even so, my Lord; yet the dogs eat from the crumbs that fall from the tables of their masters, and live. Then said Jeshu to her, O woman, great is thy faith, be it to thee as thou wilt. And healed was her daughter from that hour. And Jeshu passed from thence, and came near the sea of Galilo, and he ascended the mountain and sat there. And there drew near to him great gatherings (of people), and with them there were the lame, and the blind, and the dumb, and the mutilated, and many others; and they cast them at the feet of Jeshu, and he healed them. So that those multitudes were astounded

as they beheld the dumb speaking, and the mutilated made whole, and the lame walking, and the blind seeing; and they glorified the God of Isroel.

XXXVIII. For the daily Oblation.

But Jeshu himself called his disciples, and said to them, I have pity for this multitude, who, behold, for three days have continued with me, but there is nothing for them to eat; and to send them away fasting, I am unwilling, lest they should faint in the way. The disciples say to him, Whence can we have bread in the wilderness, that we may satisfy this whole multitude? Jeshu saith to them, How many loaves have ye? They say to him, Seven, and a few small fishes. And he directed that the multitudes should recline upon the ground. And he took those seven loaves and the fishes, and offered praise, and brake, and gave to his disciples, and the disciples gave to the multitudes; and they all did eat, and were satisfied: and they took up of the abundance of fragments seven baskets full. And they who had eaten, were four thousand men, besides women and children. And when he had dismissed the multitudes, he ascended into a ship, and came to the coasts of Magodu.

And there came Pharishee and Zadukoyee, tempting him, and demanding that he would show

them a sign from heaven. But he answered and said to them, When it is evening, ye say, It will be serene weather, for the heaven hath reddened. And in the early morning ye say, To-day will be tempestuous, for the heaven hath reddened gloomily. Hypocrites! the aspect of the heaven ye are skilful to discriminate, (but) the signs of this time ye know not how to distinguish. A depraved and adulterous race requireth a sign, but a sign shall not be given to it, save the sign of Jaunon the prophet; and he left them, and went away. And when his disciples had come to the opposite [shore], they had forgotten to take bread with them. But he said to them, Take heed and beware of the leaven of the Pharishee and Zadukoyee. But they thought within themselves, saying, (It is) because bread we have not taken. But Jeshu knew, and said to them, Why reason ye within yourselves, little in faith, because bread ye have not brought? have ye not yet understood? do ye not remember those five loaves for the five thousand, and how many panniers ye took up? Or those seven loaves and the four thousand, and how many baskets ye took up? Why do ye not understand that it was not concerning bread I spoke to you, but that ye should beware of the leaven of the Pharishee and of the Zadukoyee? Then they understood that he did not say that they should beware of the leaven of bread, but of the doctrine of the Pharishee and of the Zadukoyee.

XXXIX. Commemoration of the holy Apostles.

Now when Jeshu had come to the place of Kesaria of Philipos, he questioned his disciples, saying, What do men say concerning me who am the Son of man? They said to him, Some say that thou art Juchanon the Baptizer, but others Elio, and others Eramio, or one from the prophets. He saith to them, But ye, whom say ye that I am? Shemun Kipho answered and said, Thou art the Meshicha, Son of the living God. Jeshu responded and said to him, Blessed art thou Shemun-bar-Jona; because flesh and blood have not revealed (this) to thee, but my Father who is in heaven. Also I say unto thee, that thou art Kipho, and upon this rock will I build my church, and the gates of Sheul shall not prevail against her. To thee will I give the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then he commanded his disciples that no man they should tell that he was the Meshicha.

XL. Second Sunday after Pentecost.

And from that time began Jeshu to show to his disciples that it was to be that he should go to Urishlem, and suffer much from the elders and the

chief priests and scribes, and be slain, and the third day arise again. Then Kipho took him (apart?) and began to expostulate with him, and said, Far be it from thee, my Lord, that this should be to thee. But he turned and said to Kipho, Get thee behind me, Sotono, thou art a stumbling-block to me, because thou thinkest not from God, but from the sons of men. Then said Jeshu to his disciples, Whosoever desires to come after me, let him deny himself, and let him take up his cross and follow me. For whosoever willeth to save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what shall a man be profited, if the whole world he shall acquire and his soul shall perish? or what equivalent shall a man give for his soul? For it is to be, that the Son of man shall come in the glory of his Father with his holy angels, and then shall he render unto every man according to his works.

XLI. Evening of the Feast of Tabernacles.

Amen, I say unto you, There are men standing here who shall not taste death, until they shall have seen the Son of man coming in his kingdom. And after six days, Jeshu took Kipho, and Jakub, and Juchanon his brother, and led them to a high mountain by themselves. And Jeshu was changed before them; and his countenance shone like the

sun, and his vestments were resplendent as the light. And there were seen with them Mushe and Elio talking with him. Then answered Kipho, and said to Jeshu, My Lord, it is good for us to be here; and if thou art willing, we will make here three tabernacles; one for thee, and one for Mushe, and one for Elio. But while he spake, behold, a bright cloud overspread them, and the voice was from the cloud, saying, This is my Son, the Beloved, in whom I have delighted: to him attend. And when the disciples heard, they fell upon their faces and feared greatly. And Jeshu approached them and touched them, and said, Arise, fear not. And they lifted up their eyes and saw no man, except Jeshu by himself. And while they were descending from the mountain, Jeshu charged them, and said to them, Before no man declare this vision,[8] until the Son of man be risen from the dead.[9] And the disciples asked and said to him, Why therefore say the scribes that Elio must come first? Jeshu answered and said to them, Elio cometh first that he may fulfil every thing; but I say to you, that, behold, Elio hath come, but they knew him not, and have done to him as they would. So also is the Son of man to suffer from them. Then understood the disciples that concerning Juchanon the Baptizer he spake to them.

[8] To the eye of man tell not this vision.

[9] From (among) the dead: plural.

XLII. Second Day in the third Week of the Fast.

And when they came to the multitude, a man approached him and kneeled upon his knees, and said to him, My Lord, have mercy on me, my son is lunatic and grievously afflicted; for often he falleth into the fire and often into the water. And I brought him to thy disciples, but they could not heal him. Jeshu answered and said, O unbelieving and perverse generation, how long shall I be with you, how long shall I bear with you! bring him hither to me. And Jeshu rebuked him, and the demon went forth from him, and the youth was healed from that hour. Then came the disciples to Jeshu by himself, and said to him, Why were we not able to heal him? Jeshu saith to them, Because of your unbelief; for assuredly I tell you, if there were in you faith as a grain of mustard, ye should say to this mountain, Pass hence, and it would pass away; and nothing should overcome you. But this kind goeth not forth but by fasting and by prayer.

XLIII. Third Day in the third Week of the Fast.

When they had returned into Galilo, Jeshu said to them, It is coming that the Son of man

shall be delivered into the hands of men, and they shall kill him; and in the third day he shall arise. And it grieved them exceedingly. And when they came to Kapher-nachum, they who took the two zuzis, the head-silver, approached Kipho and said to him, Your master, doth he not give his two zuzeen?[1] He saith to them, Yes. And when Kipho entered the house, Jeshu anticipated him, and said to him, How doth it appear to thee, Shemun? the kings of the earth, from whom do they take custom and head-silver, from their children, or from aliens? Shemun saith to him, From aliens: Jeshu saith to him, Then the children are free.[2] But that we may not offend them, go to the sea, and cast the hook, and the fish that first cometh up, open his mouth, and thou shalt find a stater, that take and present for me and thee.

XLIV. Third Sunday after Pentecost.

In that hour the disciples came near to Jeshu, saying, Who is greatest in the kingdom of heaven? And Jeshu called a child, and made him stand in the midst of them, and said, Amen I say to you, unless ye be converted and become as children, ye shall not enter the kingdom of heaven. Whosoever therefore humbleth himself as this child, he shall be greatest in the kingdom of heaven. And

[1] The *zuz*, or *zuza*, was a silver coin, value one drachm.
[2] Sons of the free.

whosoever shall receive [such] as [are] like this child, in my name, he receiveth me. And every one that shall offend one of these little ones who believe in me, to him it had been better that the millstone of an ass[3] were hung to his neck, and himself plunged into the depths of the sea. Woe to the world from causes of offence: for it is unavoidable that causes of offence will come, but woe to the man by whom[4] the causes of offence shall come. If, then, thine hand or thy foot shall be a cause of offence to thee, cut it off, and cast it from thee; for it is good for thee that thou enter into life[5] lame or mutilated; and not that having two hands or two feet, thou fall into the fire of eternity. And if thine eye be a cause of offence to thee, dig it out, and cast it from thee; good (it is) for thee that with one eye thou enter into life,[5] and not that having two eyes thou fall into the gihâna of fire. See that ye contemn not one of these little ones: for I say unto you that their angels in all time are beholding the face of my Father who is in heaven. For the Son of man is come to save that which had perished. How doth it appear to you? if a man have an hundred sheep, and one of them shall wander from them, doth he not leave the ninety and nine on the mountain, and, going, seek that which had wandered? And if he shall find it, assuredly I tell you that he

[3] That is, the stone of a mill worked by an ass or mule.

[4] By whose hand. [5] Lives.

rejoiceth in it more than (in) the ninety and nine which wandered not. So, it is not good[6] before your Father who is in heaven, that one of these little ones should perish.

XLV. For the first Day in the fourth Week after Pentecost.

Now if thy brother offend against thee, go, and argue (the matter) between thyself and him alone; and if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two, that upon the mouth of two or three witnesses may be established every word. And if, also, he will not hear them, tell the church; but if he will neither hear the church, let him be to thee as a publican and as a heathen. And, Amen I say unto you, that whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say to you, that if two of you shall consent on earth concerning every thing that they shall ask, it shall be done for them by my Father who is in heaven. For where two or three are assembled in my name, there am I in the midst of them. Then Kipho came near to him, and said to him, My Lord, how many times, if my brother offend me, shall I forgive him; until seven times? Jeshu

[6] *Ad lit.*, "The will."

said to him, I say not to thee until seven, but until seventy times seven and seven.[7]

XLVI. Friday of the second Week in the Fast.

THEREFORE is the kingdom of the heavens likened to a royal person[8] who would take the account from his servants. And when he began to receive, they brought to him one who owed a myriad talents. And when he had nothing to pay, his lord commanded that they should sell (both) himself, his wife, and his children, and all that he had, and to pay. And that servant fell and worshipped him, saying, My lord, be patient of spirit toward me, and all things I (will) pay thee. And the lord of that servant had mercy, and absolved him, and forgave him his debt. Then went forth that servant, and found one of his fellows who owed him a hundred pence; and he seized him, strangling, and saying to him, Give me what thou owest to me. His fellow-servant fell at his feet, beseeching him, and saying, Be patient of spirit towards me, and I (will) pay thee. But he would not, but went and threw him into the house of the chained until he should have rendered him what he owed him. When their fellow-servants

[7] *Septuaginta vices septem, et septem vices: vel septuagies septies et septies; id est, quatuordecim vicibus septuagies.—Vide* TREMELLIUM, *in loc.*

[8] A man, a king.

saw what was done, they were greatly grieved, and went and declared to their lord all that was done. Then his lord summoned him and said to him, Evil servant! all that debt did I forgive thee, because thou didst entreat me. Oughtest thou not to have been as gracious to thy fellow-servant as I was gracious unto thee? And his lord was indignant, and delivered him to the tormentors, until he should have paid all whatsoever he owed to him. Thus will your heavenly Father deal with you unless you forgive each his brother from your heart his trespasses.

XLVII. Morning of the first Day in the Week after the Festival of the Cross.

And it was that when Jeshu had finished these words, he removed from Galilo and came into the confines of Jehûd beyond Jurdan. And great multitudes came after him, and he healed them there. And the Pharishee approached him, and tempting him, propounded to him whether it was lawful for a man to send away his wife for every cause. But he answered and said to them, Have ye not read that He who created from the beginning, male and female hath made them? And he said, On this account a man shall leave his father and his mother, and shall cleave to his wife, and they two shall be one flesh. Wherefore they were not [constituted] two, but one body. That, there-

fore, which God hath conjoined, man shall not separate. They said to him, Why then did Mushe direct that he should give a writing of dismissal and send her away? He said to them, Mushe, on account of the hardness of your heart, permitted you to send away your wives; but from the beginning it was not so. And I say to you that whosoever shall forsake his wife who is not adulterous, and take another, committeth adultery; and whosoever taketh the deserted one, committeth adultery. His disciples say to him, If thus be the case between the man and the woman, it is not expedient to take a wife. But he said to them, Not every man is sufficient for this doctrine, but he to whom it is given. For there are some eunuchs who from their mother's womb are born so; and there are some eunuchs who by men are made eunuchs; and there are eunuchs who have made themselves eunuchs on account of the kingdom of heaven. Whosoever is capable of receiving (this), let him receive (it). Then they brought to him children, that he should put his hand upon them and pray. And his disciples forbad them. But Jeshu himself said, Suffer children to come unto me and forbid them not, for of those who are as these, is the kingdom of heaven. And he put his hand upon them, and went thence.

XLVIII. Commemoration of Antunios and his holy Companions.

And one came and approached and said to him, Good teacher, what of good shall I do, that I may have the life of eternity? But he said to him, Why dost thou call me good? none is good but one, God. But if thou wilt enter into life, keep the commandments. He said to him, Which? Jeshu answered him, Thou shalt not kill, neither commit adultery, nor steal, neither shalt thou witness false testimony; and honour thy father and thy mother, and love thy neighbour as thyself. The young man saith to him, These all have I kept from my childhood: how am I deficient? Jeshu saith to him, If thou wilt become perfect, go, sell thy possession and give to the poor, and there shall be for thee a treasure in heaven: and come after me. But he, the young man, heard this word, and went away with sadness, for he had great property. But Jeshu said to his disciples, Amen I say unto you, that it is difficult for the rich to enter the kingdom of heaven. Again I say to you, that it is easier for a camel to enter through the aperture of a needle, than the rich to enter into the kingdom of God. But the disciples when they heard were greatly hurt, saying, Who then can be saved? Jeshu beholding them, said, With the sons of men it is not possible; but with God every thing is possible.

XLIX. Morning of the Festival of Petros the Apostle.

Then answered Kipho and said to him, Behold, we have abandoned every thing, and have come after thee: what then shall there be for us? Jeshu saith to them, Amen I say to you, that you who have come after me, in the new world, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve seats, and shall judge the twelve tribes of Isroel. And every man who hath relinquished houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, on account of my name, shall receive a hundred fold, and shall inherit the life of eternity. Many however are first who shall be last, and the last first.

L. Lesson for Paulos the Apostle.

For the kingdom of heaven is like a man, a house-lord, who went forth in the early morn to hire labourers for his vinery. And he bargained with the labourers for a denarius a day, and sent them into his vineground. And he went forth in three hours, and saw others who were standing in the public place and unemployed. And he said to them, Go also ye in the vineground, and what is suitable I will give you. Then went they. And

he went forth again in six, and nine hours, and did the same. And about eleven hours he went out, and found others who were standing and unemployed; and he said to them, Why are ye standing all the day unemployed? They say to him, Because no man hath hired us. He saith to them, Go also ye into the vineground, and whatever is suitable ye shall receive. But when it was evening, the lord of the vineground said to the chief of his household, Call the workmen and give to them their wages; and begin from the last unto the first. And they came who (had wrought) from eleven hours; and they received each a denarius. But when the first came, they expected to take more; but they also received each a denarius. And when they had received, they murmured against the house-lord, and said, These last have wrought one hour, and thou hast made them equal with us, who have borne the burden of the day and its heat. But he answered and said to one of them, My friend, I am not unjust towards thee: didst thou not bargain with me for a denarius? Take what is thine and go: I will unto these last to give as unto thee. Is it not lawful for me that whatsoever I am willing, I may do with mine own? Is thine eye evil because I am good? Thus the last shall be first, and the first last; for many are the called, but few the chosen.

LI. For the first Day in the fifth Week after Pentecost.

Now Jeshu was about to go up to Urishlem, and he took his twelve disciples by themselves[9] in the way, and said to them, Behold, we go up to Urishlem, and the Son of man is betrayed to the chief priests and to the scribes, and they shall condemn him to the death; and they shall consign him to the Gentiles, and they shall mock him, and scourge him, and shall crucify him, and on the third day he shall arise. Then came to him the mother of the sons of Zabdai, she and her sons, and worshipped him, and supplicated a certain thing of him. But he said to her, What wilt thou? She said to him, Declare that these my two sons shall sit, one at thy right hand, and one at thy left, in thy kingdom. Jeshu answered and said, Ye know not what ye ask: are ye able to drink the cup of which I am about to drink, or, with the baptism with which I am baptized will ye be baptized? They say unto him, We are able! He saith to them, My cup ye shall drink, and with the baptism with which I am baptized ye shall be baptized: but that ye may sit at my right hand, and at my left, is not mine to give, unless to them for whom it is prepared by my Father. And when

[9] Between him and themselves.

the ten heard it, they were indignant against those two brothers. And Jeshu called them, and said to them, Ye know that the princes of the Gentiles are their lords, and their great ones exercise power over them; but it shall not be so among you; but whoever among you willeth to be great, let him be minister to you. And whoever among you willeth to be first, let him be to you the servant. So, the Son of man came not to be served, but to serve, and to give his life the redemption for many.

LII. Oblation for the fifth Sabbath in the Fast.

And when Jeshu went forth from Jirichu, a great multitude cometh after him. And, behold, two blind men were sitting by the side[1] of the way; and when they heard that Jeshu was passing, they gave voice, saying, Be merciful upon us, my Lord, son of David! But the crowds rebuked them that they should be silent; but they lifted up their voice the more, saying, Our Lord, be merciful upon us, O son of David! And Jeshu stood and called them, and said, What will ye that I should do for you? They say to him, Our Lord, that our eyes may be opened. And he had compassion on them, and touched their eyes, and immediately their eyes were opened, and they went after him.

[1] By the hand of the way.

LIII. Evening of the Sunday of Hosannas.

And when he drew nigh to Urishlem, and had come to Beth-phage, at the mount of Olives, Jeshu sent two of his disciples, and said to them, Go to this village which is over against you, and ye shall at once find an ass tied, and her colt with her; loose and bring (them) to me. And if any one say aught to you, say to him that it is requested for our Lord, and immediately he will send them hither. But all this was done that there should be fulfilled what was spoken by the prophet, who said, Tell ye the daughter of Tzeyun, Behold, thy king cometh to thee, lowly, and riding on an ass, and on a colt the foal of an ass. Then the disciples went, and did as Jeshu had commanded them; and brought the ass, and the colt, and laid upon the colt their clothes, and Jeshu rode upon him. And many of the crowds spread their vestments in the way; and others cut down branches from the trees, and strewed them in the way. But the throngs who went before him, and came after him, cried out and said, Ushâno to the son of David, blessed be He who cometh in the name of the Lord, Ushâno in the heights! And when he had entered Urishlem, the whole city was commoved, and said, Who is this? But the multitude answered, This is Jeshu, the prophet who is from Natsrath of Galilo.

And Jeshu went into the temple of God, and cast out all those who sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those who sold doves; and said to them, It is written, that my house shall the house of prayer be called, but ye have made it a den of thieves. And there came to him in the temple the blind and the lame, and he healed them. But when the chief priests and Pharishee saw the wondrous things which he did, and the children who were crying in the temple, and saying, Ushâno to the son of David, they were displeased with them, saying to him, Hearest thou what these say? Jeshu saith to them, Yes: have ye not read, that from the mouth of children and of babes thou hast prepared praise?

LIV. Lesson for the fifth Day in the fourth Week of the Fast.

And he abandoned them, and went forth without the city to Beth-anio, and lodged there. But in the early morn, as he returned to the city, he hungered: and he saw a certain fig-tree in the way, and came to it, but found nothing thereon but leaves only; and he said, Let there be no fruit upon thee again for ever. And immediately that fig-tree withered. And the disciples saw, and were astonished, saying, How in a moment is the fig-tree withered! Jeshu answered and said to

them, Amen I say to you, that if faith were in you, and ye did not hesitate,[2] ye should not only do (as) to this fig-tree, but also were ye to say to this mountain, Be thou lifted up and fall into the sea, it should be done. And whatsoever ye shall ask in prayer and shall believe, ye shall obtain. And when Jeshu came to the temple, the chief priests and elders of the people approached him, while he taught, saying to him, By what authority doest thou these things, and who gave thee this authority? Jeshu answered and said to them, I will also ask you one word, and if ye will tell me, I will also tell you by what authority I do these (things). The baptism of Juchanon, whence is it, from heaven or from men? But they thought within themselves, saying, If we shall say, From heaven, he saith to us, Why did ye not believe him? And if we shall say, From men, we fear from the crowd; for all have regarded Juchanon as a prophet. And they answered, saying to him, We know not: Jeshu saith to them, Also I tell not you by what authority I do these (things).

LV. Second Station of the second Night of the Passion.

But how doth [it] appear to you? a certain man had two sons; and he came to the elder, and

[2] Were not divided; that is, in mind.

said to him, My son, go to-day work in the vine-ground. But he answered and said, I am not willing: yet afterwards he relented, and went. He came to the other, and said likewise. He answered and said, I (will) my lord; yet went not. Which of these two did the will of his father? They say to him, The elder. Jeshu saith to them, Amen I tell you, the tribute-takers and harlots go before you into the kingdom of God. For Juchanon came to you in the way of righteousness; and ye believed him not. But the tribute-takers and harlots believed him: but ye neither when ye saw (him, nor) afterwards, repented that ye might believe him. Hear another comparison: A certain man was a house-lord; and he planted a vineyard, and surrounded it with an hedge, and dug a wine-press in it, and built in it a tower, and had it taken by labourers, and journeyed. And when the time of fruits drew near, he sent his servants to the husbandmen, that they might send him of the fruits of his vineground. And the husbandmen took his servants, and beat some, and stoned some, and killed others. And again he sent other servants more than the first, and they acted towards them likewise: last, he sent to them his son, saying, Now will they be ashamed from my son. But the husbandmen when they saw the son, said among themselves, This is the heir; come, let us kill him, and take the inheritance. And they seized and cast him

without the vineground, and killed him. When the lord of the vineground, therefore, cometh, what will he do to these husbandmen? They say to him, Most miserably will he destroy them, and the vineground will he cause to be held by other labourers, (even) such as will give him the fruits in their seasons. Jeshu saith to them, Have ye not read in the scripture, that the stone which the builders rejected, this is become the head of the corner? By the Lord was this done, and it is wondrous in our eyes. On this account I tell you, that the kingdom of God is taken from you, and shall be given to a people who will yield fruits. And whosoever shall fall upon this stone shall be broken; but every one upon whom it shall fall, it will scatter (him). And when the chief priests and Pharishee heard his comparisons, they knew that concerning themselves he had spoken. And they sought to apprehend him, but feared the people, because as a prophet they regarded him.

LVI. First Service in the second Night of the Passion.

And Jeshu answered again by comparisons, and said, The kingdom of heaven resembles a royal person who made a feast to his son; and he sent his servants to call the invited ones to the feast, but they were not willing to come. And again

he sent other servants, and said, Tell the invited ones, Behold, my dinner is prepared, my oxen and my fatlings are killed, and all things are ready, come to the feast. But they despised (it) and went, one to his domain, and another to his business. But the rest took his servants and shamefully treated and killed (them). But when the king heard, he was wroth; and sent his forces and destroyed those murderers, and burned their city. Then said he to his servants, The feast is prepared, and those who were invited were not worthy. Go therefore into the outlets of the highways, and every one whom ye find, call to the feast. And those servants went forth into the highways, and assembled all whom they found, the bad and the good; and the place of feasting was filled with guests.[3] And the king entered to see the guests,[3] and he saw there a man who was not dressed in the garments of a festival. And he said to him, My friend, how didst thou enter here, when thou hast not the vestments of the feast? But he was silent. Then said the king unto the servitors, Bind his hands and his feet, and cast him forth into the darknesses without: there shall be weeping and gnashing of teeth. For many are the called, but few the chosen.

[3] Recliners.

LVII. Evening of the third Day in Passion Week.

THEN went the Pharishee and took counsel how they might ensnare him in discourse. And they sent to him their disciples with (certain) of the household of Herodes, saying to him, Doctor, we know that thou art resolutely true, and (that) the way of God in truth thou teachest; neither carriest thou fear for man, for thou acceptest not the person of men.[4] Tell us then, how doth it appear to thee? is it lawful to give head-money[5] unto Kesar or not? But Jeshu knew their malice, and said, Why do ye tempt me, ye hypocrites? Show me the denarius of the head-silver. And they presented to him a denarius. And Jeshu said to them, Whose are this image and inscription? They say, Kesar's. He saith to them, Give then (the things) of Kesar unto Kesar, and (the things) of God unto God. And when they heard, they wondered, and left him, and went.

LVIII. Lesson for the Dead.

IN that (same) day came the Zadukoyee, affirming to him, (that) there is no life for the dead.

[4] Faces of men.

[5] Head-silver.

And they questioned him, saying to him, Doctor, Mushe has said to us that if a man die having no children, his brother shall take his wife and raise up seed unto his brother. But there were with us seven brethren: the eldest (of whom) took a wife, and died. And because he had no children he left his wife unto his brother. So also did he who was second, and he who was the third, and unto the seventh of them. But the last of all the woman also is dead. In the resurrection therefore of whom from these seven shall she be the wife? for all had taken her. Jeshu answered and said to them, Ye do err, because ye understand not the scriptures nor the power of God. For in the resurrection of the dead, they take not wives, neither are wives [united] to husbands; but as the angels of God in heaven are they. But concerning the resurrection of the dead, have ye not read that which has been spoken to you by God, who said, I am the God of Abrohom, the God of Ischak, the God of Jakub? But God is not [the God] of those who are dead, but of those who are alive. And when the multitudes heard, they were wonder-struck at his doctrine.

LIX. Third Morning in Passion Week.

But when the Pharishee heard that he had silenced the Zadukoyee, they gathered together.

And one from them, who was skilful in the law, questioned him, tempting him; Doctor, which commandment is greatest in the law? Jeshu said to him, Thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy strength, and from all thy mind. This is the commandment, the great and the first. And the second is like unto it, That thou shalt love thy neighbour as thyself. On these two commandments hang the law and the prophets.

While the Pharishee were gathered together, Jeshu questioned them, and said, What say ye concerning the Meshicha,—whose son [is he]? They say to him, Son of David. Saith he to them, And how doth David in spirit call him THE LORD? For he said, that the Lord said unto my Lord, Sit thou at my right hand until I put thine adversaries beneath thy feet. If, then, David calleth him the Lord, how is he his son? And no man could give to him the answer; nor did any man dare again from that day to question him.

Then Jeshu discoursed with the multitudes and with his disciples, and said to them, Upon the chair of Mushé sit the scribes and the Pharishee. Every thing, therefore, which they tell you to observe, observe and do; but after their practices do not act; for they say, and do not. And they bind heavy burdens, and lay them on the shoulders of men, but they [themselves] with their fingers are not willing to touch them. And all their works

they do that they may be seen of men; for they widen their tephillin,[6] and lengthen the fringes of their waving vestments,[7] and love the chief reclining-places at evening feasts, and the highest seats in synagogues, and the shalomo in public places, and to be called of men Râbi.[8] But be ye not called Râbi: for One is your Master; but all ye are brethren. And call no man Abâ[9] to you upon earth: for One is your Father, who is in heaven. Neither be ye called Medabronee:[1] for One is your Guide, —the Meshicha. But he who is great among you, let him be your servitor. For whosoever will exalt himself shall be humbled; and whosoever will abase himself shall be exalted.

LX. First Service in the third Night in Passion Week.

Woe to you, scribes and Pharisees, hypocrites! because ye devour the houses of widows, with the pretext of prolonging your prayers, on account of which ye shall receive the greater judgment. Woe to you, scribes and Pharisees, hypocrites! because ye hold the kingdom of heaven closed before the

[6] Phylakteries; called, as above, from the Chaldee *tephilla*, "prayer." For their formation and uses, see the commentators.

[7] *Martuto; vestis tremula:* from the Chaldee *rethath*, *tremuit.*

[8] My Master. [9] Father. [1] Guides.

children of men; for ye will not enter in yourselves, and them who are entering ye will not permit to enter. Woe to you, scribes and Pharisees, hypocrites! because ye go over sea and dry (land) to make one proselyte, and when ye have done it ye make him doubly more a son of gihana than yourselves. Woe to you, ye blind guides, who say, That [to him] who sweareth by the temple, it is nothing; but if he swear by the gold which is in the temple, he is liable! Ye senseless and blind! for which is greater, the gold, or the temple that sanctifieth the gold? And (that) whoever sweareth by the altar, it is nothing; but [if] he swear by the oblation which is upon it, he is liable. Ye foolish and sightless! for which is greater, the oblation, or the altar that sanctifieth the oblation? He therefore who sweareth by the altar sweareth by it, and by all things that are upon it. And he who sweareth by the temple sweareth by it, and by whatever abideth in it. And whosoever sweareth by heaven sweareth by the throne of God, and by Him who sitteth thereon. Woe to you, scribes, Pharisees, hypocrites, because ye tithe mint, dill, and cummin, and omit the more grave [requirements] of the law,—justice, benignity, and faithfulness. For these ye should have done, and those not omitted. Ye blind guides, who strain out gnats and swallow camels. Woe to you, scribes and Pharisees, hypocrites! who cleanse the outside of the cup and

dish (which) within are full of rapine and injustice. Sightless Pharisee! cleanse first the inside of the cup and the dish, that their outside also may be clean. Woe to you, scribes and Pharisees, hypocrites! for ye are like whited sepulchres, which without appear beautiful, but within are full of the bones of the dead and all impurity. So ye also from without appear to the sons of men as righteous, but within ye are full of unrighteousness and hypocrisy.

LXI. Second Service of the third Night in Passion Week.[2]

Woe to you, scribes and Pharisees, hypocrites! because ye rebuild the tombs of the prophets and beautify the sepulchres of the just; and say, If we had been in the days of our fathers, we would not have been with them partakers in the blood of the prophets. Thus bearing witness against yourselves, that ye are the sons of them who killed the prophets. And you also,—complete the measure of your fathers. Serpents, birth of vipers! how will ye escape from the judgment of gihana? On this account, behold, I send to you prophets, and wise men, and scribes; (some) of these ye shall kill and crucify; and (some) of these ye shall scourge in your synagogues, and persecute them from city to city. So that there shall come upon you all the

[2] Also for St. Stephen.

blood of the just which hath been shed upon the earth; from the blood of Habil the righteous, unto the blood of Zakaria-bar-Barakia, whom ye slew between the temple and the altar. Amen I say unto you, that all these shall come upon this generation. Urishlem, Urishlem! who killest[3] the prophets, and stonest[4] them who are sent unto her, what times would I have gathered thy children, as gathereth the hen her young ones beneath her wings, and ye would not! Lo, your house is left unto you desolate. For I say unto you, That ye shall not see me from henceforth, until ye shall say, Blessed is he who cometh in the name of the Lord.

LXII. Evening of the Festival of the Cross.

And Jeshu went forth from the temple to depart: and his disciples approached him, showing him the building of the temple. But he said to them, See ye not all these? Amen I say to you, There shall not be left here a stone upon a stone which shall not be destroyed. And while Jeshu sat upon the mount of Olives, his disciples drew near and said between themselves and him, Tell us when these things shall be; and what is the sign of thy coming and of the consummation of the world. Jeshu answered and said to them, Beware that no man cause you to err; for many

[3] Literally, killing. [4] Literally, stoning.

will come in my name and will say, I am the Meshicha; and many will be deceived. But it will be for you to hear [of] wars and the noise of battles; (yet) see that ye be not perturbed; for all these will take place, but not yet is the end. For people will rise against people, and kingdom against kingdom; and there shall be famines, and plagues, and earthquakes in various places. But these are all the beginning of sorrows. Then shall they deliver you to affliction, and shall kill you; and you shall be hated of all peoples on account of my name. Then shall many be offended, and shall hate one another, and betray one another. And many lying prophets shall stand up, and shall delude the multitudes. And because of the abounding of iniquity, the love of many will languish. But he who shall persevere unto the end,—he shall live. And this annunciation of the kingdom shall be proclaimed in the whole world as a testimony for all nations; and then will come the end. But when ye see the unclean sign of desolation which was spoken of by Daniel the prophet, that it standeth in the holy place;—he who readeth let him understand!—then let those who are in Jehud escape to the mountain. And let not him who is on the roof descend to take what [is in] his house; nor he who is in the field turn back to take his vestment. But woe to those who are with child, and to those who give suck in those days! But pray that your flight may not

be in the winter, nor on the shabath. For then shall be the great affliction, such as hath not been from the beginning of the world until now, neither shall be (again). And unless those days be cut short, none could live of all flesh : but on account of the chosen those days shall be cut short. Then if any one shall say to you, Lo, here is the Meshicha, or there ; believe them not. For there shall arise false Meshichas and prophets of untruth ; and they shall give forth magnificent signs, so as to seduce, if possible, the chosen also. If therefore they shall say to you, (observe ! I have told you before,) Behold, he is in the desert, go not forth ; or, Behold, he is in the inner chamber, believe not. As the lightning cometh forth from the east, and is seen unto the west, so shall be the advent of the Son of man. But where the body shall be, there will be assembled the eagles. But immediately after the affliction of those days, the sun will become dark, and the moon show not her light, and the stars shall fall from heaven, and the powers of heaven be commoved. And then shall be seen the standard of the Son of man in heaven, and then all the generations of the earth[5] shall wail, and they shall see the Son of man coming upon the clouds of heaven, with great power and glory.[6] And he shall send his angels with the great trumpet, and they shall gather the chosen

[5] Or, tribes of the land.

[6] With power and glory great.

who are his from the four winds and from the ends of heaven.[7] But from the fig-tree learn a parable: As soon as her branches are soft, and they put forth her leaves, ye know that summer draweth nigh. So also, when all these are seen, ye know that it cometh to the door. Amen I say to you, that this race shall not have passed away until all these shall take place. Heaven and earth shall pass away; but my words shall not pass away.

LXIII. Lesson for the Dead.

But concerning that day and concerning that hour, no man knoweth; neither the angels of heaven, but the Father only. But as the days of Nûch, so shall be the coming of the Son of man. For as before the deluge they were eating and drinking, taking wives and giving to husbands, until the day that Nûch went into the ark; and knew not till the deluge came, and carried them all away; so shall be the advent of the Son of man. Then two shall be in the field; one shall be taken, and one be left. Two shall be grinding in the mill; one is taken, and one is left. Be wakeful therefore, because ye know not in what hour cometh your Lord. But this know; that if the master of the house knew in what watch the thief would come, he would have been watching, and not

[7] From the extremity of the heavens to their extremity.

have suffered his house to be broken through. Wherefore be ye also prepared, because in the hour that ye expect not, shall come the Son of man.

LXIV. Oblation on the Sunday of the Priests.

WHO is the servant faithful and wise whom his lord shall appoint over the children of his house, to give every one his meat in his time? Blessed is that servant, who, when cometh his lord, shall be found doing so. Amen I say to you, that he will establish him over all that he hath. But if that evil servant shall say in his heart, My lord withholdeth to come; and shall begin to beat his fellow-servants, and shall be eating and drinking with drunkards; the lord of that servant shall come in a day that he computeth not, and in an hour which he doth not know, and shall sunder him, and set his lot with the hypocrites. There shall be weeping and gnashing of teeth.

LXV. Third Service in the second Night in Passion Week.[8]

THEN shall be likened the kingdom of heaven unto ten virgins, who took their lamps, and went forth to meet the bridegroom and the

[8] Also for the [commemoration of] holy women.

bride. But five of them were wise, and five foolish. And those foolish (ones) took their lamps, but did not take with them the oil: but those were wise who took oil in vessels with their lamps. But while the bridegroom withheld, they all dozed and slept. And in the dividing of the night there was the cry, Behold, the bridegroom cometh; go forth to his meeting. Then all the virgins arose, and prepared their lamps. But those foolish ones said to the wise, Give to us from your oil; for, behold, our lamps are gone out. But the wise ones answered them, saying, Lest it should not suffice for us and for you; but go to those who sell, and buy for you. And while they were gone to buy, the bridegroom came, and those who were prepared entered with him into the house of festivity,[9] and the gate was shut. At last came also those other virgins, saying, Our Lord, our Lord, open to us! But he answered and said to them, Assuredly I tell you, I know you not. Be wakeful therefore, for ye know not that day nor the hour.

LXVI. Sunday of the Priests.

For as a man who journeyed called his servants, and delivered to them his property: To one he gave five talents, and to another two, and to another one, each man according to his faculty; and forthwith went away. But he who had

[9] *Beth-chelulo, domus chori, seu domus nuptiarum.*

received five talents went and traded with them, and gained five others. Likewise he who (had received) two by trading gained two others. But he who had received one went, dug in the earth, and hid the money of his lord. After a long time the lord of those servants came, and received from them the account. Then he drew near who had received the five talents, and brought five others, and said, My lord, five talents thou gavest me: behold, five others I have gained by them. His lord said to him, It is well, good and faithful servant; over a little thou hast been faithful, over much I will establish thee: enter into the joy of thy lord. And he of the two talents approached, and said, My lord, two talents thou gavest me: behold, two others I have gained by them. His lord saith to him, It is well, servant good and faithful; over a little thou hast been faithful, over much will I establish thee: enter into the joy of thy lord. But he also drew near who had received the one talent, and said, My lord, I knew thee, that thou wast an hard man, reaping where thou hadst not sowed, and gathering together from whence thou hadst not dispersed. And I feared, and went and hid thy talent in the earth: behold, thou hast thine own. His lord answered, Thou evil and slothful servant, thou didst know me that I reap where I have not sowed, and collect from whence I have not dispersed. Did it not behove thee to cast ~~my~~ my money upon the table, that when I came I

might require mine own with its increase? Take therefore from him the talent, and give it unto him who hath ten talents. For unto him who hath shall be given, and it shall be added to him; but he who hath not, that also which he hath shall be taken from him. And the indolent servant cast forth into the darknesses without; there shall be weeping and gnashing of teeth.

LXVII. Lesson for the Commemoration of the Just, and for the sixth Day of the Candidates.

When the Son of man cometh in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And he shall cause the sheep to stand upon his right hand, and the goats on his left. Then shall the King say to them on his right hand, Come, blessed of my Father, inherit the kingdom which was to be for you from the foundation of the world. For I was hungry, and ye gave me to eat; I thirsted, and ye made me to drink; I was a stranger, and ye received me; I was naked, and ye covered me; I was sick, and ye cared for me; and I was in prison, and ye came to me. Then shall say unto him those righteous, Our Lord! when did we see that thou wast hungry and fed thee, or that thou didst thirst, and we

gave thee drink? and when did we see thee a stranger, and received thee, or naked, and covered thee? and when did we see thee sick, or in prison, and came to thee? And the King shall answer and say to them, Amen I say to you, Inasmuch as ye did it unto one of these my least brethren, unto me ye did it. Then shall he say also unto them on his left hand, Go from me, accursed, into the fire of eternity, which was prepared for the accuser and for his angels. For I was hungry, and ye gave me not to eat; and I thirsted, but ye made me not to drink; and I was a stranger, and ye received me not; and naked, and ye clothed me not; and I was sick, and in prison, and ye visited me not. Then shall they also answer and say, Our Lord! when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer and say to them, Amen I say unto you, that inasmuch as ye did it not unto one of these little ones, ye did it not to me. And these shall go away into the torment of eternity, and the just into the life of eternity.

LXVIII. Fifth Day of the Mysteries.

And when Jeshu had finished all these discourses, he said to his disciples, Ye know that after two days is the Petzcha,[1] and the Son of man

[1] Passover.

is delivered up to be crucified. Then assembled the chief priests, and the scribes, and the elders of the people, in the hall of the chief of the priests, who was called Kaiapho. And they held counsel concerning Jeshu, how that by artifice they might apprehend him and kill him. And they said, Let it not be on the festival, lest there be a tumult among the people. And when Jeshu was at Beth-anio, in the house of Shemun the leper, there drew near to him a woman who carried a vase of aromatic balsam, great of price, and she poured it upon the head of Jeshu as he reclined. But his disciples saw and were displeased, and said, For what is this destruction? For this could have been sold for much, and given to the poor. But Jeshu knew, and said to them, Why grieve ye the woman? a good work hath she wrought upon me. For in all time the poor ye have with you, but me ye have not in all time with you. For this (woman) who hath poured this balsam upon my body, as unto my funeral hath done [it]. And Amen I say unto you, Wheresoever this my Gospel shall be proclaimed, in all the world, this also which she hath done shall be told for her memorial. Then went one from the twelve, named Jihudo S'caryuto, unto the chief priests, and said to them, What are ye willing to give me, and I will deliver him to you? But they settled to him thirty of silver. And from then he sought to him opportunity to betray him.

LXIX. Fifth Day in the Week of the Mysteries.

But in the first day of the (Phatiree) unleavened bread days the disciples came to Jeshu, and said to him, Where wilt thou that we prepare for thee to eat the passover? But he said to them, Go into the city to a certain man, and say to him, Our master saith, My time hath come! with thee will I perform the passover with my disciples. And the disciples did as Jeshu had commanded, and prepared the passover. And when it was evening, he reclined with his twelve disciples. And while they were eating, he said, Amen I say unto you, that one from you betrayeth me. And they were very sad, and began to say to him, one by one from them, My Lord, is it I? But he answered and said, One who dippeth his hand with me in the dish, he shall betray me. And the Son of man goeth as it is written concerning him; but woe to him, to that man by whom[2] the Son of man is betrayed. Better had it been for that man if he had not been born. Then Jihudo the traitor answered and said, Am not I he, Rabi? Jeshu replieth to him, Thou hast said! But while they were eating, Jeshu took the bread, and blessed, and brake, and gave to his disciples, and said, Take, eat, this [is] my body. And he took

[2] By whose hand.

the cup, and offered thanks, and gave to them, and said, Take, drink of this all of you: this [is] my blood of the new covenant, which for multitudes is shed for the remission of sins. But I say to you, that I will not drink from henceforth of this product of the vines, until the day in which I shall drink it with you new in the kingdom of God. And they sang praises, and went forth unto the mount of Olives.

LXX. Night of the Preparation for the Crucifixion.

Then said Jeshu unto them, Ye all shall be offended in me this night; for it is written, I will strike the shepherd, and scattered shall be the sheep of his flock. But after that I am risen I am before you in Galilo. Kipho answered and said to him, Though every man should be offended in thee, I never will be offended in thee. Jeshu saith to him, Amen I say to thee, that in this night, before the cock shall crow three times, thou wilt deny me. Kipho saith to him, If I am to die with thee, I will not deny thee. The same also all the disciples said. Then cometh Jeshu with them unto the place which is called Gedsiman; and he said to his disciples, Sit here while I go and pray. And he took Kipho and the two sons of Zabdai; and he began to be sorrowful, and to be vehemently agonized. And he said to them,

My soul is afflicted unto death: wait for me here, and watch with me. And he removed a little, and fell upon his face, praying, and saying, My Father, if it be possible, let this cup pass from me; yet not as I will, but as thou. Then he came to his disciples, and found them sleeping; and he said to Kipho, How, could ye not for one hour watch with me? Be watchful and pray, that ye enter not into temptation. The spirit is ready, but the body is infirm. Again he went the second time, and prayed, and said, My Father, if it be not possible for this cup to pass, unless I drink it, be done thy will! And he came again, and found them asleep; for their eyes had become heavy. And he left them, and went again, and prayed the third time, and said the same word. Then he came to the disciples, and said to them, Sleep on now, and be at rest; lo, the hour cometh, and the Son of man is betrayed into the hands of sinners. Arise, let us go: behold, he cometh who betrayeth me. And while he was speaking, behold, Jihudo the traitor, one from the twelve, came, and a great multitude with him, with swords and clubs, from the chief priests and elders of the people. And Jihudo the traitor had given to them a sign, and said, Whomsoever I shall kiss, that is he: take him. And immediately he approached Jeshu, and said, Peace, my master! and kissed him. But he, Jeshu, said to him, [Is it] for that thou hast come, my companion? Then they came on, and laid their hands

upon Jeshu, and took him. And, behold, one from those who were with Jeshu stretched forth his hand, and unsheathed a sword, and struck a servant of the high priest, and took off his ear. Then said Jeshu to him, Return thy sword to his place; for every one of them who take swords, by swords shall die. Or thinkest thou that I cannot request from my Father, and he shall appoint to me now more than twelve legions of angels? [But] how, then, would the scripture be accomplished, that thus it ought to be? In that hour Jeshu said to the multitudes, As against a robber are ye come out, with swords and with clubs, to seize me? Every day with you in the temple I sat and taught, and ye did not apprehend me. But this was done that what is written in the prophets might be fulfilled. Then the disciples all deserted him, and fled. And they who apprehended Jeshu led him unto Kaiapho, chief of the priests, where the jurists and elders were assembled. But Shemun Kipho went after him from afar unto the court of the chief of the priests, and entered and sat within with the attendants, that he might see the end. But the chief priests, and the elders, and the whole assembly, sought against Jeshu witnesses, that they might put him to death; but they found not [any]. And many witnesses of falsehood came. But, last, two came near, declaring, This said, I can destroy the temple of God, and in three days rebuild it. And the chief of the priests arose, and

said to him, Dost thou return no word? What are these witnessing against thee? But Jeshu was silent. And the chief of the priests answered and said to him, I swear thee, by God, the Living, that thou declare to us whether thou be the Meshicha, the Son of God? Jeshu saith to him, Thou hast said: but I say to you, That hereafter ye shall see him, the Son of man, sitting at the right hand of Power, and coming on the clouds of heaven. Then the chief of the priests tore his robes, and said, Behold, he hath blasphemed! what further need have we of witnesses? Behold, now we have heard his blasphemy. What will ye? They answered saying, He deserves death. Then did they spit in his face, and smote him; and others struck him, saying, Prophesy to us, Meshicha! Who is he that smiteth thee? But Kipho was sitting without, in the hall, and a certain female domestic approached him, saying to him, Thou also wast with Jeshu Natsroio. But he denied before all, and said, I know not what thou sayest. And when he had gone out into the vestibule, another saw him, and said to them, This also was there with Jeshu Natsroio. And again he denied with oaths, I know not the man. But, after a little while, they who were standing drew near, and said to Kipho, Assuredly thou art of them; for thy speech also makes thee known. Then began he to imprecate and to swear, I know not the man! And in that hour the cock crowed. And Kipho remembered

the word of Jeshu, who had said to him, That before the cock shall crow, three times wilt thou have denied me. And he went without, and wept bitterly.

LXXI. Morning of the Friday of the Passion.

But, when it was morning, the chief priests and elders of the people took counsel against Jeshu, how they should put him to death. And they bound him, and led him away, and delivered him to Pilatos the governor. Then Jihudo the traitor, when he saw that Jeshu was condemned, repented him, and went hastily, and returned those thirty of silver unto the chief priests and elders, and said, I have sinned, for I have betrayed the innocent blood. But they said to him, To us? what to us? Thou knowest,—thou! And he cast down the silver in the temple, and passed away, and went and strangled himself. But the chief priests took up the silver, and said, It is not lawful that we throw it into the place of offering, because it is the price of blood. And they took counsel, and bought with it the field of the potter, for the burial-place of strangers. Wherefore that field has been called The field of blood, until this day. Then was fulfilled what had been spoken by the prophet, who said, And I took the thirty (pieces) of silver, the price of him who was precious, whom the sons of Isroel bargained for; and gave them

for the field of the potter, as the Lord commanded me. But Jeshu himself stood before the governor. And the governor questioned him, and said to him, Thou art the king of the Jihudoyee? Jeshu said to him, Thou hast said. And while the chief priests and elders were accusing him, he returned not a word. Then said Pilatos unto him, Hearest thou not what they witness against thee? But he gave him no answer, no, not in one word; and upon this (Pilate) marvelled greatly. Now at every festival the governor was accustomed to release one of the bound unto the people, whomsoever they would. But there was (then) bound a notorious prisoner who was called Bar-aba. And when they were assembled, Pilatos said to them, Whom will ye that I release unto you, Bar-aba, or Jeshu who is called the Meshicha? For Pilatos knew that from malice they had delivered him. But while the governor sat upon his tribunal, his wife sent to him, saying, Let there be nothing between thee and that Just One; for much have I suffered in a dream to-day on his account. But the chief priests and elders persuaded the multitude that he should release to them Bar-aba, that they might destroy Jeshu. And the governor answered and said to them, Whom will ye that I shall release to you of these two? Then they said, Bar-aba. Pilatos saith to them, And to Jeshu who is called the Meshicha, what shall I do with him? They all said, Let him be crucified. Pilatos

saith to them, Why, what evil hath he done? But they clamoured the more, and said, Let him be crucified! Then Pilatos, when he saw that nothing availed, but that the tumult became greater, took waters (and) washed his hands before[3] the assembly, and said, I am expiated from the blood of this Just One. Ye shall know. And all the people answered and said, His blood upon us, and upon our children.

LXXII. Lesson for the third Hour.

THEN he released to them Bar-aba; and scourged Jeshu with thongs, and delivered him to be crucified. Then the soldiers of the governor took Jeshu to the Prætorium, and the whole cohort gathered against him. And they stripped him, and invested him with a cloak of purple. And they interwove a crown of thorns, and set it upon his head, and a cane in his right hand: and they kneeled upon their knees before him and mocked him, saying, Hail, king of the Jihudoyee! And they did spit in his face, and took the cane, and struck him upon his head. And when they had derided him, they stripped him of the cloak, and clothed him with his own garments, and led him away to be crucified. And when they had gone forth, they found a Kurinean man whose name was Shemun:

[3] In the eye of the assembly.

this (man) they compel to carry his cross. And they came to a place which is called Gogultho, which is expounded, the skull. And they gave him to drink vinegar mingled with gall: and he tasted, but was not willing to drink. And when they had crucified him, they divided his garments by lot; that what was spoken by the prophet might be fulfilled, They parted my garments among them, and upon my vesture did they cast lots. And they sat down and watched him there. And they placed over his head the occasion of his death, in the writing, This (is) Jeshu, the King of the Jihudoyee.

LXIII. For the sixth Hour.

And they crucified with him two thieves, one on his right hand, and one on his left. But they who passed by railed against him, moving their heads, and saying, Destroyer of the temple, and builder of it in three days! deliver thyself, if thou art the Son of God, and come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders and Pharishee, saying, He saved others; himself he cannot save. If he be the King of Isroel, let him now descend from the cross, that we may see and believe in him. He trusted upon God, let Him liberate him now if he delighteth in[4] him; for he said, I am the Son of God.

[4] Willeth him.

Likewise also the robbers who were crucified with him, reviled him.

LXXIV. For the ninth Hour.

But from the sixth hour[5] there was darkness upon all the land until the ninth hour. And about the ninth hour Jeshu cried with a high voice, O God! O God! why hast thou forsaken me?[6] But certain of them who stood there, when they heard, said, This hath cried unto Ilio. And forthwith ran one from them, and took a sponge, and filled it with vinegar, and set it upon a cane, and giveth him to drink. But the rest said, Let alone, we will see whether Ilio (will) come to deliver him. But he, Jeshu, again cried with a high voice, and dismissed his spirit. And at once the veil[7] of the temple was rent in twain from above to beneath; and the earth was shaken, and the rocks were riven. And the house of the buried was opened; and the bodies of many of the saints who had been asleep arose, and came forth, and after his resurrection went into the holy city, and were seen by many. But the centurion and those with him, who guarded Jeshu, when they saw the commotion and those (portents) which took place, feared greatly, and said, Assuredly this was the Son of God. (And) many women were there,

[5] Six hours, &c. [6] *IL! IL! lamono shabakthóni!*
[7] The faces of the gate.

beholding from afar; those who had come after Jeshu from Galilo, and had ministered unto him. One of them was Mariam Magdolitho, and Mariam the mother of Jakub and of Josi, and the mother of the sons of Zabdai.

LXXV. Ebe of the Sabbath of the Annunciation.

But when it was evening, there came a rich man from Rometho, whose name was Jauseph, who himself also was a disciple of Jeshu. This went unto Pilatos, and begged the body of Jeshu. And Pilatos commanded that the body should be given to him. And Jauseph took the body, and wound it round in a cloth of pure linen, and laid it in a new house of burial of his own, which was hewn out in the rock. And they rolled a great stone, and heaved it against the door of the sepulchre, and went. Now there were there Mariam Magdolitho and the other Mariam, who were sitting over against the sepulchre.

LXXVI. Morning of the Sabbath of the Annunciation.

But the day which was next after the preparation, the chief priests and Pharishee came together unto Pilatos, saying to him, Our lord, we remember that that impostor said while alive, That after three days I will arise. Command therefore that

they watch the sepulchre till (after) the third of the days; lest his disciples come, and steal him away by night, and tell the people that from the house of the dead he has risen, and the last delusion be worse than the first. Pilatos saith to them, Ye have guards; go, watch diligently, as ye know how. So they went, and set a watch (about) the sepulchre, and sealed the stone along with the guards.

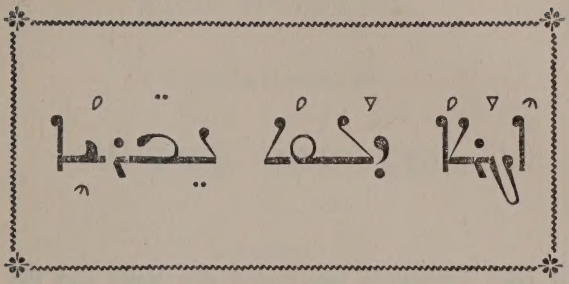
LXXVII. Evening of the Sunday of the Resurrection.

From the evening (end) of the sabbath, when the first (day) in the week was lightening, Mariam Magdalitho and the other Mariam came to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven and drew near, rolled the stone from the door, and sat upon it. His aspect was like lightning, and his raiment was white as the snow. And with fear of him they who were watching were shaken, and became as the dead. But the angel answered and said to the women, Fear not ye; for I know that for Jeshu who was crucified ye are seeking. He is not here: for He is risen, even as he said. Come, see the place in which our Lord was laid: and go with speed, and tell his disciples that he is risen from the house of the dead; and, behold, he goeth before you into Galilo.

There shall ye see him. Lo, I have told you. And they went quickly from the sepulchre, with fear and with great joy, and ran that they might tell his disciples. And, behold, Jeshu met them, and said to them, Peace to you! And they approached [him], held him by the feet, and adored him. Then said Jeshu to them, Fear not; but go tell my brethren, that I will go into Galilo, and there they shall see me. But while they went, there came certain from those guards into the city, and told the chief priests every thing that had been done. And they assembled with the elders, and took counsel; and they gave money not a little to the guards, telling them, Say ye that his disciples came (and) stole him away in the night, while we slept. And if this be heard before the governor, we will persuade him, and make you without care. But they, when they had received the money, did as they had instructed them; and that saying went forth among the Jihudoyee until to-day. But the eleven disciples went into Galilo, unto the mountain where Jeshu had appointed them. And when they saw him, they worshipped him; but from them some had doubted. And Jeshu drew near, and discoursed with them, and said to them, There is given unto me all power in heaven and in earth. As the Father sent me, so also I send you. Go therefore, disciple all nations, and baptize them in the name (of) the Father, and (of) the Son, and (of) the Spirit

of Holiness. And teach them to observe all things whatsoever I have commanded you. And, behold, I am with you all the days, until the consummation of the world. Amen.

Finished is the Holy Gospel of the Preaching of Mathai; which he preached in Hebrew in the land of Palestine.



THE EPISTLE

WHICH (WAS WRITTEN)

TO THE EBROYEE.

THE Old Testament anticipated the New, and the New interpreted the Old. And often have I compared them to sisters, who as fellow-handmaids wait upon the same Lord. Christ is announced by the prophets of the Old Testament: Christ is preached by the apostles and evangelists of the New. The doctrines of the New Testament are not novelties, for the Old had contained them before; nor have those of the Old Testament been extinguished, but have been fully opened in the New.

CHRYSOSTOM.

THE EPISTLE

WHICH (WAS WRITTEN)

TO THE EBROYEE.

I. For the Evening and Morning of the Birth of our Lord.

I. In manifold portions,[1] and in all manners, spake God with our fathers by the prophets from the first: but in these last days he hath spoken with us by his Son; whom he constituted the heir of every thing, and by whom he made the worlds; who himself is the resplendence of his glory, and the image of his being, and upholdeth all (things) by the power of his word; and he, in his own person, hath made purification of sins, and hath sat down at the right hand of the Greatness in the high places.[2]

And this (person) was altogether more excellent

[1] *B'cull manon*, "in all portions." *Omnibus partibus, i. e., omnifariam, multifariam.*—SCHAFF.

[2] In the heights.

than the angels, by so much as the name he hath inherited (is) more excellent than theirs. For unto which one from (among) the angels at any time said God, Thou art MY SON; I this day have begotten thee? And again, I will be to him the Father, and he shall be to me the Son. But again, when bringing in the First-begotten into the world, he said, Let all the angels of God worship him. But concerning the angels, thus hath he spoken: Who hath made his angels spirit, and his ministers a flaming fire. But concerning the Son he hath said, Thy throne, O God, [is] for ever and ever, a right[3] sceptre (is) the sceptre of thy kingdom. Thou hast loved righteousness, and hast hated iniquity; therefore God, thy God, hath anointed thee with the oil of exultation more (abundantly) than thy fellows. And again, Thou in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands. They pass away, but thou art enduring; and all they as vestments shall become old, and as a garment thou shalt fold them up: they shall be changed; but thou (shalt be) as Thou Art, and thy years shall not fail.[4] But to which from (among) the angels hath he said at any time, Sit at my right hand, until I put thine adversaries a footstool beneath thy feet? Are not all they spirits of ministration, who (are) sent forth in service on

[3] Or, perfect, true.

[4] Or, shall not be complete.

behalf of those who are hereafter to inherit salvation?[5]

Therefore we are obligated to be more exceedingly heedful in what we have heard, that we fall not. For if the word which was uttered by angels was confirmed, and every one who heard it, and transgressed against it, received a just retribution,[6] how shall we escape if we despise those (words) which themselves are our salvation? those [namely] which began by our Lord to be spoken, and by them who from him heard them in us were confirmed, when God witnessed concerning them by signs, and by miracles, and by various powers, and by distributed gifts[7] of the Spirit of Holiness, that were bestowed according to his will.

II. First Station on the Friday of the Crucifixion.

For not unto the angels hath he put in subjection the future world of which we discourse. But, as the scripture testifieth and saith, What is man, that thou rememberedst him, and the Son of man, that thou didst visit him? Thou hast humbled him (for) a little while (lower) than the angels: glory and honour hast thou placed upon his head, and hast empowered him over the work of thy

[5] Lives. [6] A retribution in righteousness.
[7] Distributions, or dividings.

hands, and all things hast thou put in subjection under his feet. [Now] in this, that he subjected every thing to him, he hath left nothing which he hath not subjected. Yet hitherto we do not see all things subjected to him. But he who was humbled a little while (lower) than the angels, we see to be JESHU himself; (and that) for the sake of the passion of his death: and glory and honour (are now) put upon his head; for GOD himself,[8] in his grace, for every man hath tasted death!

For it was proper to him by whose hand are all things, and on account of whom all things are, (and who) would lead many sons to his glory, that the Head of their salvation by sufferings should be perfected. For he who sanctified, and they who have been sanctified, are all from one: wherefore he has not been ashamed to call them his brethren. (As) when he saith, I will announce thy name unto my brethren, and in the midst of the church I will praise thee. And again, I will put my confidence in him. And again, Behold me, and the sons whom thou hast given me, O God!

[8] *Hu ger Aloho.*

III. For the Mother[9] of the Lord.

HENCE as the sons participate in flesh and blood, he also likewise was made a partaker of these very things; that by his death he might abolish him who held the power of death, who is Sotono, and set loose them who in the fear of death had been all their lives subjected to servitude. For not from the angels he took, but from the seed of Abraham he took. Therefore it was right that in every thing he should be rendered like unto his brethren, that he might be compassionate, and a High Priest faithful in [things pertaining] to God, and become an expiation for the sins of the people. For in this, that he hath suffered and been tempted, he is able to help those who are tempted.

Wherefore my holy brethren, who have been called with the calling that [is] from heaven, contemplate this Apostle and High Priest of our

[9] *D'yoledath Aloho.* Literally, for the mother of God. The comparatively modern phraseology of some of these rubrics must not be taken as an argument against the antiquity of the Syriac version of the New Testament. They are perfectly extraneous to the sacred text, and are only retained here to show the manner in which the Scriptures are apportioned for reading in the Eastern church. The above title—the propriety or impropriety of which the translator does not consider it his province to discuss in this place—was not applied to the Blessed Virgin till nearly four hundred years after Christ.

confession, JESHU MESHICHA! who was faithful to him who made him, as (was) Mushé in all his house. For greater is the glory of this (One) by far than (the glory) of Mushé, even as the honour of him who built the house is far greater than [that of] his house [itself]. For every house by some man is builded; but He who built all [things] is God. And Mushé, as a servant, was faithful in all his house, for the testimony of those [things] that were to be announced by him;[1] but the Meshicha as THE SON over his [own] house: and his house are we, if, unto the end, we shall hold fast our confidence,[2] and the triumph[3] of his hope. Therefore the Spirit of Holiness hath said, To-day if ye will hear his voice, harden not your hearts unto the angering of him, as (did) they who provoked (him), and as the day of temptation in the desert, when your fathers tempted me, and proved (and) saw my works forty years. On which account I was wearied with that generation; and I said, It is a people that doth err (in) their heart, and that hath not known my ways. So that I sware in my wrath, that they should not enter into my rest.

Beware, therefore, my brethren, lest there be in any one among you an evil heart which believeth not, and lest ye depart from God, the Living. But exhort one another[4] all the days, until the

[1] By his hand. [2] Retain our openness of faces.
[3] The glorying. [4] Or, yourselves.

day which is called THAT DAY,[5] lest any one of you be hardened by the deceptiveness of sin.

IV. Sabbath of the Candidates.

FOR we are made participators with[6] the Meshicha, if, from the beginning to the end, in this very standing, we steadfastly persist. Even as it is said, To-day, if ye will hear his voice,[7] harden not your hearts to provoke him. For who are they who heard and provoked him? Not all they who came out of Metsreen by the hand of Mushé. And with whom was he wearied forty years, but with them who sinned, and whose bones fell in the desert? And of whom did he swear that they should not enter into his rest, but of them who would not be persuaded? And we see that they were not able to enter in, because they did not believe.

Let us fear, therefore, lest, while there is a confirmed promise of an entrance into his rest, any one shall be found among you remaining from entering in. For we have been evangelized as well as they: but the word which they heard did not profit them, because not contempered with faith in them who heard it. But we enter into the rest, we (being of) those (who) have believed.

[5] *Yaumono, q. s. yaumo hono.*

[6] Or, are conjoined with.

[7] *Bath-Koleh*, "the sound of his voice."

But as He hath said, So I sware in my wrath, that they should not enter into my rest: for, behold, the works of God from the beginning of the world were [finished]. Inasmuch as he said concerning the shabath, God rested on the seventh day from all his works. Yet here again he saith, They shall not enter into my rest. Therefore, as there was a place into which every one of them might have entered, and they to whom it was first announced did not enter in, forasmuch as they would not be persuaded ;—moreover, (as) another day he appointeth, after much time ; as above it is written, that David hath said, To-day if his voice ye will hear, harden not your hearts ;—but if Jeshu-bar-Nun could have established them in rest,[8] he [would] not have spoken afterwards of another day :—Therefore, yet to enjoy a sabathism[1] is confirmed to the people of God. For he who is entered into his rest hath also reposed himself from his works, as God (did) from his. Let us, therefore, anxiously endeavour to enter into that rest, that we fall not after the manner of those who believed not. For living is the word of God, and all-acting, and more penetrating than a two-edged sword,[2] and entereth to the separation of the soul and the spirit, and of the joints, and of the

[8] Given them rest.

[1] *Lemashbothu. Inf. Aphel* of *shabath, Quievit; celebravit diem sabbathi.*

[2] The sword of two mouths.

marrow, and the bones, and discerneth the reasonings and counsel of the heart. Neither is there any creature that is concealed from before him; but every thing (is) naked and manifest before his eyes, to whom we give account.

V. Second Service on the Night of the Crucifixion.

WHEREFORE having such a great High Priest, Jeshu Meshicha, the Son of God, who hath ascended to heaven, let us persevere in the confession of him. For we have not an High Priest who cannot suffer along with our infirmity, but (one) who [having been] tempted in every thing as we, (was) separate from sin. Let us therefore approach with confidence[3] to the throne of his grace, that we may obtain mercy, and find grace for help in the time of affliction. For every high priest who is from among men,[4] on the behalf of men,[4] standeth over those things which are of God, to offer oblation and sacrifices for sins: and who can humble himself, and sympathize with those who know not and err, since he also himself with infirmity is clothed. And on this account he is obligated as on the behalf of the people, so (also) for himself, to offer up for sins. Yet no man to himself assumeth the honour, but he who

[3] With uncovered eye. [4] The sons of men.

is called by God, as (was) Aharun. Thus also the Meshicha glorified not himself to be a High Priest; but He [invested him with that office] who said to him, Thou art my Son, I to-day have begotten thee. So, too, in another place he saith, Thou art the Priest for ever, after the likeness of Malki-Zedek.

When also with flesh he was clothed, prayer and supplication, with a vehement cry, and with tears, he offered up unto Him who was able from death to revive him, and was heard. And though he was the Son, yet from the fear and the sufferings he sustained he learned obedience. And so was he perfected, and became unto all them who obey him the Cause of eternal salvation;[5] and was named by God, The High Priest after the likeness of Malki-Zedek. But concerning this Malki-Zedek himself we have much discourse to utter, and [which is] hard to explain, because ye are infirm in your hearing.

VI. Second Night in Passion Week.

For ye ought to be teachers, on account of the time [occupied] by you in learning;[6] but now ye have need again to be taught those which are the first scriptures of the beginning-words of God; and need have ye for milk, and not for solid food,

[5] The lives of eternity. [6] Doctrine.

But every one whose food is milk is not learned in the doctrine of righteousness, because he is a babe. But for the perfect is solid food; those, (namely,) who, because exercised, have inured their senses to distinguish the good and the evil. Wherefore let us leave the beginning of the word of the Meshicha, and let us come unto perfection. Not again another foundation laying[7] for repentance from dead works, and for faith which is in God, and for the doctrine of ablution,[8] and of imposition of the hand,[9] and for the resurrection from the place[1] of the dead, and for the judgment which is eternal.[2] If the Lord permit, we will do this. But they who once unto baptism have descended,[3] and

[7] Or, Would ye lay again another? &c.

[8] Compare chap. ix. 12; Exod. xxix. 4; Num. viii. 7; xix. 7.

[9] Lev. iv. 4; xvi. 21.

[1] House of the dead. Isaiah xxvi. 19; Ezek. xxxvii.

[2] Dan. xii. 2.

[3] *Honun d'chado zaban l'mahmuditho nechathu.* The Greek reads, *Tous apax photisthentas*, "they who have been once enlightened." The rendering of the Peschito here harmonizes with the emblematical way of speaking of baptism, as the *mysterion photismatos*, "the sacrament of *illumination*," that prevailed in the ancient church; and to which an allusion is made so early as the middle of the second century, in the Apology of Justin Martyr. (Apol. i. cap. 80.) The epithet of "the illuminated" might have been applied to the baptized, in primitive days, both because the administration of the ordinance betokened a recognition, on the part of the church, of a certain measure of divine knowledge in the candidate, as well as that it was in itself a medium through

have tasted the gift which is from heaven, and have received the Spirit of Holiness, and have tasted the good word of God, and the power of the world to come, and who again shall sin, cannot again be renewed unto conversion, or afresh crucify or put to shame the Son of God. For the earth that hath drunk the rain which hath come many times upon it, and shall have brought forth the herb that is useful for them on whose account it is cultured, receiveth blessing from God: but that which shall produce thorns and briers hath reprobation; nor is it far from the curse, but its end is burning. But we are persuaded concerning you, my brethren, those things which are good, and that draw nigh unto salvation, though thus we speak. For not unrighteous is God, that he should forget your works and your charity which ye have manifested in his name, who have ministered unto the saints, and do minister. But we desire that every one of you do show the same diligence for the full completion of your hope until the end; and that it be not cut off from you,[4] but that ye be imitators of

which the BELIEVER had the privilege of receiving more of the illuminating grace of the Holy Spirit. Still we have no evidence that, in the *tous photisthentas* of the Greek text, there was any specific allusion to baptism. In this and the parallel place, in chap. x. 32, the Greek phrase plainly refers to inward and spiritual illumination,—or, as it is expressed in the explanatory terms of verse 26 of that chapter, the receiving the knowledge of the truth.

[4] *Tethkatao lecun.* [*Katao, abscidit. Ethpaal, abscissus est.*]

them who by fidelity and patience[5] have become heirs of the promise.

For when to Abrohom God gave promise, because there was no one greater than himself to swear by, he sware by his own self; and said, Blessing I will bless thee, and multiplying I will multiply thee. And thus he waited patiently, and obtained the promise. For men swear by one greater than themselves: and of every controversy which occurs among them the sure conclusion is [effected] by the oath. On this account God, willing abundantly to manifest to the heirs of the promise that his engagement is changeless, hath bound it up by an oath: that by two things that are immutable, in which it cannot be that God should lie, great consolation should be ours who have fled unto him: and that we may retain the hope that is promised to us, [and] which we have as an anchor that holdeth our soul, that it may not be moved, and entereth within the veil, where Jeshu hath first entered for us, and become the High Priest for ever in the likeness of Malki-Zedek.

VII. For the Mother of our Lord.

For this Malki-Zedek is king of Sholim, the priest of God the Most High. And he (it was

[5] Prolongedness of spirit.

who) met Abrohom when he returned from the slaughter of the kings, and blessed him. And to him Abrohom separated the tenth from every thing which he had with him. Now his name, being expounded, (is,) the King of righteousness; and again, Malek-Sholim, which is King of peace: whose father and mother were not written in the genealogies; neither the beginning of his days, nor the conclusion of his life; but in the likeness (of that) of THE SON OF GOD standeth his priesthood for ever.

But see how great this (person) was, (when) Abrohom, head of the fathers, gave to him the tenths and the choicest things. For they of the sons of Levi who have received the priesthood, have a commandment of the law to receive tenths from the people, they from their brethren, themselves from the loins of Abrohom having sprung. But he who is not written in their genealogies took tithes from ABROHOM, and blessed him who had received the promise. But, without controversy, he who is less is blessed by one who is greater than himself. And here the sons of men who die receive the tithes; but there [it was] he concerning whom the scripture testifieth that he liveth. And as one may say, by the hand of Abrohom, even Levi, he who taketh tithes, himself also is tithed. For he was yet in the loins of his father when he met Malki-Zedek.

If, therefore, perfection were to be through the

priesthood of the Levites, by which the law has been put upon the people, why was there another Priest required, who should arise in the resemblance of Malki-Zedek? For he had said, In the likeness of Aharun he shall be. But as a change hath been made in the priesthood, so is there also a change made in the law. For he concerning whom these things are said was born from another tribe, from which no man hath ministered at the altar. For it is manifest that from Jihudo arose our Lord, from the tribe of whom Mushé hath said nothing concerning priesthood. And again: it is more fully known by that which [God] hath said, In the likeness of Malki-Zedek ariseth another Priest; who was made not by the law of bodily commandments, but in the power of a life which is indissoluble. For he testifieth concerning him, Thou art a Priest for evermore according to the likeness of Malki-Zedek.

VIII. Third Day of the Candidates.

But the change which was made in the first institution was on account of its powerlessness, and because profit was not in it. For the law perfected nothing: but instead of it a hope has entered, which is more excellent, (and) by which we are brought nigh unto God. And he hath confirmed it unto us with an oath. For they were made priests without an oath; but this [one]

with an oath: as he said unto him by the hand of David, The Lord hath sworn and will not lie, that thou art the Priest for ever in the likeness of Malki-Zedek. In all this more excellent is this covenant of (which) Jeshu is the sponsor. There were (moreover) many [high] priests, because they were dying, and were not permitted to remain. But because this (one) standeth for ever, his priesthood passeth not away. And he is able to save for eternity them who approach by him unto God; for he liveth through all time, and offereth up intercessions on their behalf. For such an High Priest as this was adequate for us; pure, and without evil, and without spot; who was separate from sins, and exalted higher than heaven. With him there was no necessity daily to offer first, like the chief of the priests, sacrifices for his own sins, and then on behalf of the people: for this he did once when in himself he offered. For the law constituted infirm men priests; but the word of the oath, which was subsequent to the law, (hath constituted) THE SON perfect for evermore.

IX. For the Nativity.[6]

Now the chief of all (these considerations is, that) we have a High Priest who hath sat down at

[6] "Also at the consecration of a church or altar."

the right hand of the Majesty in heaven; and who hath become a Minister of the holy place, and of the true tabernacle, which God hath framed, and not man. And every high priest is appointed to offer oblations and victims: hence it was right that this one should also have that which he might offer. But were he upon the earth, he would not be a priest, because there were priests who offered oblations as by the law; they, (namely,) who minister at[7] an emblem and shadow of those (things) that are in heaven. As it was said unto Mushé when he builded the tabernacle, See and make every thing according to the pattern which was showed to thee in the mountain. But now a ministry which is better than that hath Jeshu Meshicha received, by so much as that covenant of which he is the Mediator is better, and was given with better promises than that. For if the first covenant had been faultless, no place had there been for this second. For reprehending them he saith, Behold, the days are coming, saith the Lord, and I will complete with[8] the family of the house of Isroel, and with the family of the house of Jihudo, THE NEW COVENANT: not as was that covenant which I gave to their fathers in the day that I took them by their hand, and led them from the land of Metsreen; because they did not persevere in my covenant, therefore I

[7] Or, unto [8] Upon.

have neglected them, saith the Lord. But this is the covenant that I will give to the family of the house of Isroel after these days, saith the Lord: I will in-give my law in their minds, and upon their hearts will I inscribe it; and I will be to them, even I, God, and they shall be unto me the people: and no man shall (have need to) teach the son of his city, nor his brother, saying, Know the Lord; because all shall know me, from the least of them to the eldest of them. And I will purify them from their unrighteousness, and their sins again will I not remember unto them. In that he said, THE NEW, he hath made the former old: and that which is antiquated, and hath grown old, is nigh unto decay.

But in the first there were ordinances of ministry, and a worldly[8] sanctuary. For in the first tabernacle that was made there were the candelabrum, and the table, and the presence-bread;[9] and this was called the holy place. But the interior tabernacle, that was within the second veil,[1] was called the Holy of Holies: in it were the incense-vessel[2] of gold, and the ark of the covenant, which was altogether covered with gold; and within it were the golden urn, in which was the manna, and the rod of Aharun that budded, and the tablets of the covenant: and above this the cherubim of the glory overshadowing the

[8] Or, secular. [9] Bread of faces. [1] Faces of the gate.
[2] The house of perfumes.

mercy-seat. But time there is not to speak upon every one of these which were thus ordained.

Now, into the outer sanctuary at all times entered the priests, and fulfilled their offices; but into the tabernacle which was within, once in the year, alone, entered the high priest, with that blood which he offered for himself and the sins of the people. By this the Spirit of Holiness made known that the way of the holies was not yet revealed, so long as[3] was the standing of the first tabernacle. And this was a figurative representation[4] for the time in which oblations and victims have been offered;—those which have not been able to perfect the consciousness of him who offered them; but (have consisted) in meat and drink only, and in various kinds of baptism, being institutions of the flesh appointed until the time of setting right.

X. Third Service in the Night of the Crucifixion.

But the Meshicha who hath come was a High Priest of good things which he wrought out, and hath entered into the great and perfect tabernacle (which was) not made with hands, nor made from these creatures. Nor entered he with the blood of goats and calves, but with the blood of himself he entered once the holy place, and hath found

[3] What time. [4] Parable.

eternal redemption. For if the blood of goats and of calves, and the dust of an heifer, sprinkled upon those who were unclean, sanctifieth them for the purification of their flesh, how much more yet shall the blood of the Meshicha, who, by the Eternal Spirit, himself hath offered without spot unto God, purify our conscience from dead works, to serve the living God? For this was he made the MEDIATOR of the new covenant, that by his death he might become the ransom for those who had transgressed against the first covenant, (and) that they might receive the promise, they, who are called unto the inheritance which is eternal.

XI. Twilight of the fifth Day of the Mysteries.

FOR where a testament is, there is indicated the DEATH of him who made it. For upon death only is it confirmed; because while he who made it liveth there is no value in it. Wherefore neither the first without blood was confirmed. For when every precept had been enjoined by Mushé to the whole people according to the law, Mushé took the blood of the heifer, and water, with the scarlet wool, and hyssop, and sprinkled upon the books and upon all the people, and said to them, This is the blood of that covenant which is commanded by God. Also upon all the vessels of the service from it with blood he sprinkled. Because every thing with blood was purified under the

law; and without shedding of blood there is no remission.

For it was necessary that these, which are a type of the heavenlies, with these (things) should be purified; but the heavenlies themselves with sacrifices that are more excellent than they. For not into the sanctuary made with hands hath the Meshicha entered, which is an emblem of the true one, but into heaven itself hath he entered, that he might appear before the face[5] of God for us. Nor [was it needful] that he should offer himself many times, as did the chief of the priests, entering every year into the holy place with blood not his own; otherwise he would have been obligated many times to suffer from the beginning of the world. But now, in the end of the age, once hath he offered his life, that by his sacrifice he might abolish sin. And as it is ordained to the sons of men, that they must once die, and after their death the judgment; so also the Meshicha was once offered, and in his own person sacrificed (for) the sins of many; that the second time without sins he may appear[6] for the salvation of them who expect him.

[5] Faces. [6] Be appearing.

XII. First Day in the third Week after the Resurrection.

For there was in the law the shadow of good things to come, not the subsistence of the very things; therefore (though) every year the same sacrifices were offered, they could never perfect those who offered them. For if they had perfected, they would have ceased afterward from the presentation of them: because the conscience of those who had been once purified by them would not henceforth have been troubled by (such) sins. But in those sacrifices their sins are brought to remembrance every year. For it is impossible for the blood of bulls and of goats to purify (from) sins. Wherefore when he cometh into the world he saith, Sacrifices and oblations thou hast not willed, but with a body hast thou clothed me: and complete burnt-offerings for sins thou hast not required. Then said I, Behold, I come; in the sum[7] of the books it is written concerning me, that I shall do thy will, O God. Above[8] he said, Victims, and oblations, and burnt-offerings for sin thou hast not willed; those which are offered in the law. And afterwards he said, Behold, I come, that I may do thy will, O God. In this he hath done away with the first, that he may

[7] Or, head. [8] From above.

establish the second. For by this will we are sanctified by the offering of the body of Jeshu Meshicha, which was once.

For every high priest who stood and ministered daily, offered the same sacrifices, which can never purify (from) sins. But this [High Priest] one sacrifice hath offered for sins, and hath sat down at the right hand of God for ever. Waiting from henceforth, until his adversaries are set as a foot-stool beneath his feet. For by one offering he hath perfected those who are sanctified through him for ever.

XIII. Night of the Blessing of Waters.

Now the witness unto us is the Spirit of Holiness, when he saith, This is the covenant that I will give to them from after those days, saith the Lord: I will give my law in their minds, and upon their hearts will I inscribe it; and their iniquity and their sins I will not remember against them. BUT WHERE THERE IS REMISSION OF SINS, THERE IS NOT REQUIRED AN OFFERING FOR SINS.

We have, therefore, my brethren, confidence[9] to enter[1] the holy place through the blood of Jeshu; and a way of life[2] which he hath now made new to us through the veil, which is his flesh; and we

[9] Openness of faces. [1] In the entrance of. [2] Lives.

have the great High Priest over the house of God. Let us, therefore, draw near with a confirmed heart, and the full security of faith, with our hearts sprinkled and cleansed from an evil conscience, and our body washed with pure waters; and let us persevere in the confession of our hope, and not swerve; for faithful is He who hath promised us. And let us consider one another[3] with incitement to charity and good works. And let us not forsake[4] our congregation, as is the custom with some; but pray one with another; (and) so much the more as ye see that day to be approaching.

XIV. For Baptism.

For if any man shall sin with his will after he hath received the knowledge of the truth, there is not still a victim to be offered for sins; but a fearful judgment to come, and burning fire which devoureth the adversaries. For if he who transgressed the law of Mushé, upon the mouth of two or three witnesses, without mercy died; how much greater punishment think ye shall he receive who hath trampled upon the Son of God, and hath counted the blood of the covenant of him by which he had been sanctified as that of any man, and hath insulted the Spirit of grace? We know

[3] One in the other. [4] Let us not be forsaking.

him who hath said, Retribution is mine, and I will repay: and again, The Lord shall judge his people. How terrible[5] to fall into the hands of the living God!

Be mindful, therefore, of the first days, those in which ye received baptism; and when ye sustained a great agony of sufferings, with ignominy and affliction; and when ye were made gazing-stocks, and were associated with men who also endured these (things). And it afflicted you on account of them who were bound; and the pillage of your goods with joy ye sustained, as knowing that ye have a possession in heaven, which is better, and passeth not away. Destroy not, therefore, the confidence which you have, for which there is a great reward. But patience is needed by you, that ye may do the will of God, and receive the promise. Because (yet) a little time, and a very little, and He who cometh shall come, and not be slow. "But the just by the faith of me shall live; but if he grow weary, my soul delighteth not in him."

XV. Morning of the second Day of the Passion (Week).[6]

But we are not of the weariness which bringeth to perdition, but of the faith which maketh us to

[5] Or, that fear, (how) great of falling, &c.

[6] Also for the Fathers.

possess our soul. Now FAITH is the persuasion concerning things which are in hope, as if they were in reality,[7] and a revelation of those which are not beheld. And for this was the testimony concerning the elders.

For by faith we perceive that the worlds were ordained by the word of God, and (how) these (things) which are seen were from those which are not seen.

By faith Habel offered a sacrifice which was far better unto God than that of Kain; and because of it there is a testimony respecting him that he was righteous; and God gave witness concerning his oblation; and on account thereof also though dead he is speaking.

Through faith Chanuk was translated,[8] and did not taste death; nor was he found, because God had removed him: for before that he would remove him, there was respecting him the testimony that he pleased God. But without faith it is not possible for man to please God: for he who draweth near unto God must believe that he is, and that of those who seek him he will be the rewarder.

By faith Núch, when spoken with upon those things which had not been seen, feared, and made him the ark for the salvation of his family;[9] by which he condemned the world, and was an heir of the righteousness which is by faith.

[7] In act. [8] Or, changed. [9] The sons of his house.

XVI. Twilight of the third Day in Passion Week.[1]

By faith Abrohom, when he was called, heard that he was to go forth to a place which he should receive for an inheritance; and he went out, while he knew not whither he was going. By faith he was a sojourner in the land that was promised to him, as in an alien state, and dwelt in tabernacles with Ischok and Jakub, sons of the inheritance which was his by the promise: for he was expecting the city which hath foundations, whose builder and maker is God.

By faith Saro, who was barren, received strength to conceive seed, and, which (thing) was not in the time of her years, gave birth (to a son); because she was sure that he who had promised to her was faithful. Therefore from one who had failed from old age, were there begotten multitudes as the stars of heaven, and as the sand upon the shores of the sea, which have no number. In faith died these all, not having gotten their promise, but from afar had beheld it, and exulted in it, and confessed that strangers they were, and sojourners in the earth. For they who these things say, make it manifest that their city they are seeking. But if that city from which they

[1] Also for the Fathers.

had gone out they desired, they had opportunity to return and go to it. But now it is known that a better (one) than that they desired; that (namely) which is in heaven. Wherefore God was not ashamed their God to be called; for he hath prepared for them a city.

By faith Abrohom offered Ischok in his temptation; and his only-born he lifted upon the altar, even he whom he had received by the promise: for it had been said to him, In Ischok shall be called to thee the seed. For he thought within himself, that God could[2] even from the dead upraise [him]: and on account of this in a similitude he was given to him.

By faith in that which was to come, Ischok blessed Jakub and Isu.

By faith, when dying, Jakub blessed each of the sons of Jauseph; and worshipped upon the head of his staff.

By faith Jauseph, when dying, was mindful of the going forth of the sons of Isroel,[3] and commanded concerning his bones.

XVII. For the Slaughter of the Children.

By faith the parents of Mushé concealed him when he had been born three months, because

[2] Or, that power was in the hand of God to upraise.
[3] The *B'nai-Isroel.*

they saw that he was a beautiful child; and they feared not the edict of the king.

By faith Mushé, when he became a man, refused to be called the son of the daughter of Pherhun; and chose to himself to be in affliction with the people of God, and not for a little time to delight (himself) in sin; and considered the riches of the reproach of Meshicha to be far greater than the treasures of Metsreen: for he contemplated the recompence of the reward. By faith he forsook Metsreen, and feared not the wrath of the king; and hoped, as one who beheld the invisible God.

By faith they performed the passover, and the sprinkling of the blood, that he might not come near,—he, who was destroying the first-born.

By faith they traversed the sea of Suph, as those who (march) upon dry land; but the Metsroyee were swallowed up therein, when they had dared to enter it.

By faith the ramparts of Jirichu fell down after they had been encompassed seven days.

By faith Rachob the harlot perished not with those who would not hearken, because she had received the explorers in peace.

XVIII. For the Prophets, Apostles, and Fathers.

What shall I yet say? for the time is (too) brief for me to tell of Gedhun, and of Borok, and

of Shemshun, and of Nephtoch, and of David, and of Shomuel, and of the rest of the prophets; they who through faith conquered kingdoms, and wrought righteousness, and received promises, and shut the mouths of lions, and quenched the powers of fire, and were delivered from the edge[4] of the sword, and were made strong from infirmities, and became valiant in battle, and overthrew the camps of the adversaries. And they gave unto women their sons from the resurrection of the dead; and others in torments they died, nor hoped to be delivered, that the better resurrection they might have. But others went through mockings and scourgings; others unto chains and imprisonments were given up, others were stoned, others divided, others died by the edge of the sword, others wandered about clothed with skins of sheep and of goats, and necessitous, afflicted, and driven out. Men, of whom the world was not worthy, became as wanderers in the desert, and in mountains, and in dens, and in caverns of the earth. And these all, of whom there hath been (such) a testimony concerning their faith, received not the promise: because God had before seen for our help, that without us they should not be made perfect.

Wherefore we also, having all these witnesses, who as clouds encompass us, will set ourselves loose from every weight, and[5] the sin which at all

[4] Mouth of the sword. [5] Also.

time is prepared for us, and with perseverance will we run this race[6] which is appointed to us. And let us look unto Jeshu, who hath become the chief and the perfecter of our faith; who, for the joy that was before him, endured the cross, and unto shame delivered himself, and at the right hand of the throne of God hath sat down.

XIX. For Seasons of Calamity.[7]

Consider, therefore, how much he endured from sinners who were adversaries to themselves, that ye weary not, nor fail in your souls. Not yet have ye come unto blood in the conflict which is against sin. And ye have forgotten the instruction of him who, as unto children, hath said to you, My son, contemn not the discipline of the Lord, and let not thy soul fail when by him thou art corrected: for whom the Lord loveth he chastiseth, and scourgeth those children in whom he taketh pleasure. Endure, therefore, correction, because God acteth towards you as with children: for who is a son whom his father doth not correct? And if ye be without the correction with which every one is corrected, ye are aliens, and not children. And if (when) the fathers of the flesh have chastised us we have revered them, how

[6] Agony.

[7] Literally, When there is wrath. Also, In commemoration of Job the righteous.

much more are we bound to be subject to the Father[8] of our spirits, that we may live? For they, during a little time, as they willed, chastised us; but God for our advantage, that we might partake of his holiness. For all chastisement, in its time, is not considered as joy, but as grief; but, in the end, the fruit of peace and righteousness it giveth unto them who with it have been exercised.

XX. The Oblation of Lent.

Wherefore your relaxed hands and your trembling knees make strong; and right ways make for your feet, that the member which is lame may not wander, but be healed. Follow after peace with every man, and after holiness, without which man our Lord seeth not. And be aware lest any one be found among you failing of the grace of God; or lest any root of bitternesses should put forth the flower and injure you, and many be contaminated: or lest there be found among you any fornicator, or dissolute, as Isu, who for one meal sold his birthright. For ye know, also, that afterward he desired to inherit the blessing, but was rejected; for place for repentance he found not, though with tears he sought it.

[8] Fathers.

For ye have not drawn nigh to the burning fire, and to that which may be touched, neither to darknesses, to mist, and to tempest, nor to the voice of the trumpet, and the voice of words, which they who heard withdrew (from), that it might not be additionally spoken to them. For they could not endure that which was commanded, Also if an animal were to approach the mountain, it was to be stoned: and so terrible was the sight, that Mushé said, I fear and tremble. But ye have come nigh unto the Mount of Tziun, and to the city of the living God, to the Urishlem which is in heaven, and to the congregation of myriads of angels, and to the church of the first-born (ones) who are written in heaven, and to God the Judge of all, and to the spirits of the just who are perfected, and to Jeshu the Mediator of the new covenant, and to the sprinkling of his blood, which speaketh better things than that of Habel.

Beware, therefore, lest ye be averse from Him who hath spoken with you; for if they escaped not who were averse from one who spake with them on earth, how much less we, if we withdraw from one who hath spoken to us from heaven? He whose voice moved the earth? But now hath he promised and said, Yet once [more] I will move not only earth, but also heaven. But that which he hath said, ONCE, showeth the (final) changing of these which are moved, because they are

made, that those may remain which are immutable.[9]

XXI. Commemoration of believing Kings.[1]

Therefore because we have received the kingdom which is immoveable,[2] let us hold the grace by which we may serve and please God with reverence and with fear: for our God is a devouring fire.

Let the love of the brethren continue in you; and kindness to strangers forget not; for by this some who were worthy, while not perceiving[3] it, have received angels. Remember those who are bound, as if with them ye were bound: be mindful of those who are afflicted, as men (should) who are clothed with flesh. Honourable is marriage among all, and their bed is undefiled; but whoremongers and adulterers God judgeth. Let not your mind love money; but let whatever ye have suffice you: for the Lord hath said, I will not abandon thee, nor withhold from thee support.[4] And it is ours to say confidently, My Lord is my helper, I will not fear. What [can] a man[5] do to me?

[9] Not moved.

[1] Also of the three hundred and eighteen Fathers.

[2] Not moved. [3] Or, feeling it.

[4] Withhold from thee hands; that is, help, strength, &c.

[5] A son of man.

Remember your leaders; those who have spoken to you the word of God: reflect on the consummation of their course, and imitate their faith. Jeshu Meshicha is yesterday, and to-day, and for ever.

XXII. Ninth Hour in the Friday of the Crucifixion.[6]

Unto strange and variable doctrines be not led away; for it is good that with grace we confirm our hearts, and not by meats, because they have not been helped who have walked in them. But we have an altar of which it is not lawful for them to eat who minister in the tabernacle. For those animals, whose blood the high priest took into the sanctuary for sins, had their flesh burned without the camp. On this account Jeshu, that he might sanctify his people by his blood, without the city suffered. Therefore let us also go forth unto him without the camp, being clothed with his ignominy. For we have no city which is permanent here; but one that is to come we are expecting. By him,[7] therefore, let us offer up at all time unto God the sacrifices of praise, which are the fruits of the lips which give thanks to his name.

And forget not compassion and communication to the poor: for with these sacrifices a man pleaseth God.

Be persuaded by your leaders, and obey them;

[6] Also for the priests. [7] By his hand.

for they watch for your souls as men who must render an account of you, that with joy they may do this, and not with groans; for that is not profitable for you.

Pray for us: for we are confident we have a good conscience, that in all things we desire to act aright. And more especially I ask from you to do this, that I may be turned to you quickly.

But the God of peace, who brought up from the house of the dead the great Shepherd of the flock, by the blood of the eternal covenant, who is Jeshu Meshicha, our Lord, make you perfect in every good work, that ye may do his will, and effect in you whatever is good before him, by Jeshu Meshicha: to him be glory unto the age of ages. Amen.

Now I request from you, my brethren, that ye prolong your minds on the word of exhortation: for in a few (words) I have written to you. But know that our brother Timotheos is released; and if he come soon, with him I will see you. Salute all your leaders, and all the saints, with peace: with peace all they of Italia salute you. Grace with you all. Amen.

Finished the Epistle which to the Ebroyee was written from Italia of Rumi, and sent by the hand of Timotheos.

THE END.

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